

227 f 24

MAHOMETISM

EXPLAINED.

V O L. II.

C O N T A I N I N G,

- I. A Continuation of the Life of ABDALLAH, the *Impostor's* Father. The Birth, Perfections and Qualities of MAHOMET. His stupendous Journey thro' the SEVEN HEAVENS. His great Deeds, Sickness, Death, and Burial: Encomiums on Him. His ALCORAN, &c.
- II. A most remarkable Account of the Terrors of the LAST DAY: Also the Rites, Ceremonies, Festivals, Fasts, Holy-Days, and Devotions, practised by the MUSSULMANS throughout their *Lunar* Year. With many curious Particulars, not to be met with in any *European* Writer.

Written in the Year M.DC.III. in *Spanish*, intermixed with *Arabick*; for the Instruction of his MORISCO Brethren, then in *Spain*.

By MAHOMET RABADAN, an *Aragonian* Moor.

Made *English* from the Original MANUSCRIPT, now in the Library of the Right Honourable the Earl of OXFORD.

By Mr. M O R G A N.

To which are prefixed,
Some REMARKS on the WORK: With an entertaining Description of several CUSTOMS, &c. of the Modern NUMIDIANS, and other MAHOMETANS: Never treated of in any Language.

And, for a farther Illustration, there is subjoined, An ample and genuine Account of the unjust *Persecution*, and final *Expulsion* of the *Spanish Moors*; chiefly collected from the Mouths and Books of those People. The Whole being interspersed with many useful ANNOTATIONS.

L O N D O N:

Printed for the AUTHOR. M.DCC.XXV. [Price 6s.]

MAHOMED

EXP





T O

RICHARD MEAD, M.D.

S I R,



OUR singular Humanity,
Your well-known Candour
and Affability, the emi-
nent Rank You possess in
the Republick of the *Belles Lettres*,
a certain innate Propension you have
to encourage every Attempt that
carries with it any thing of a Face
of Curiosity, together with the
undeserved Honour I attained in
having the *First* Part of this *gro-
tesque* Performance patronized by
an illustrious and very worthy PEER,
are the sole Motives I can plead for
my requesting a Place for this *Second*
Volume in your elegant Repository
of Literature.

As these, SIR, are the Considera-
tions which prevailed with me to
10 X A 2 give

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give You the present Interruption, so they, likewise, induce me to decline making any farther Apology; as not leaving me the least Room to doubt of a Taste of the Reception wherewith you, insensibly, extort the Love, Esteem, and Respect of all who are so happy as to approach You.

In an Age, degenerate as this, so barren of *Publick Spirit*, and in which a *Mecænas* is become such a *Rara Avis*, that a *Black Swan* is not very much more difficult to be met with: In such an Age, I say, what Gratitude, what Encomiums are not due to those too few PATRONS, those generous and noble-spirited Promoters of Letters, and Sciences, it has produced! But as I have no Talent for *Panegyrick*, I leave that grateful Task to such as have a Genius bent that Way, and who have less mispent their Time than I have. Not but that I find in my self an Inclination to expatiate on a Theme so copious, wherein *You* must, indispensibly, make so shining a Figure; Yet I stop short, as being apprehensive
of

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of losing my self, should I be so rash as to venture out of my Province.

I need not detain You with any Intimations concerning the Principles of our *Morisco* Exile, who with a Sort of a *Punick* Assurance, intrudes on your Privacy; since, at the first Glance, they will expose themselves to be rigidly *Mussulman*, even to an uncommon Excess of Bigotry: Yet, as many Things are admired for their Oddness and Particularity, this whimsical Treatise has met with a tolerable Share of Countenance from a good Number of the Curious; and the Original is still (in the very best of *Company*) in one of the most valuable private Libraries in *Europe*; though, in its uncouth *Mauritanian* Garb, it makes but a very indifferent Figure.

It is more than barely probable, that, but through my Means, it had never visited these Parts of the World; and far more probable, that it would scarce ever have been made intelligible in this Island; since the Idiom in which it is written, is an unac-

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countable *Jargon*, peculiar to the *Spanish Moors*; and, I may venture to assert, that scarce one *European* in a Million is capable of extracting the real Sense of ten Pages from the whole Manuscript. Not that I make any extraordinary Merit of the Pains I have bestowed in endeavouring to render familiar to every Capacity, the crude and indigested *Chaos* of Absurdities and Incongruities which this, I believe, well-meaning *Aragonian Mussulman* delivers, as infallible *Gospel*, for the Instruction of his persecuted Brethren; yet, I am positive, I shall not exceed the Truth in affirming; That the *British* Publick are hereby shewed many Particulars, relating to the reigning Belief of the Proprietors of Half the known Globe, in a quite different, and much clearer, Light than they have hitherto been set in; if not, in the *Moor's* Text, at least in some of my Annotations. Till the impartial *Monsieur Reland*, and our late learned Dean *Prideaux* appeared, we knew very little, worthy Credit, either
of

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of the daring *Impostor* himself, or of his ill connected Doctrine; both the *one* and the *other*, by Pens too much biaſſed, having been painted out to us with the ſame ungenerous Virulency as are we ourſelves by *Rome's* zealous Votaries, our never-failing Well-Wiſhers, who (as is daily too obvious) with an indefatigable Perſeverance, lay hold of every Opportunity that offers, of representing all who diſſent from them in any of their, even more than *Mahometan*, Inconſiſtencies, in Colours directly oppoſite to the Truth, and alſo of making them other more effectual Tenders of their pious Benevolence, whenever it is thought practicable: But I trefpaſs in dwelling on a ſhocking Subject, of which you are ſo much a better Judge than my ſelf, and which has, indeed, little Buſineſs in this Place.

The Name and Memory of this Author are ſtill held in no ſmall Veneration among the Off-ſpring of the *Moriſcoes*, eſpecially in the Kingdom of *Tunis*, where is the moſt

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compact Body of those People; and they still retain the Dialect of their Fore-fathers, as I have hinted in the former Volume. The Person who fold me the Manuscript, in all the Conversation I had with him, was very apt to swear *by the Head of Sheikh Mohamet Rabadan.*

I have not the Vanity to expect I should ever be able to give Satisfaction to the numerous Tribes of scrupulous Criticks; and some, upon whose Judgment, however, I shall not be very fond of depending, have already carped at me for introducing into the World such a Medley of *Cant* and palpable Falsities.

I should certainly be blameable, if I went about to deny but that there are an almost infinite Heap of monstrous Fictions, nothing less ridiculous, and inconsistent with Reason, than is even the *Romish Legend*: But if my *Aragonian* strays from the Truth, he does it by Tradition; for, barring some Blunders he has committed, thro' Ignorance, and of which I have taken Notice, I cannot any where find

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find, that the Fables he gives us are of his own *forging*; and as to his *Fanatick* Style, much Allowance should, in my Opinion, be made, on account of the Subject he handles, the Occasion of his Writing, the Readers for whom he wrote, and the Point of Time when he took in Hand his Treatise: A Time, when his oppressed Flock, notoriously and shamefully, contrary to all the most solemn Articles, little to the Honour and Credit of the publick Faith, so formally given them; nay, not above Six or Seven Years before their general Expulsion, after a Persecution of Seventy-Six Years Continuance, (as he himself observes) no less violent than any of those which the Primitive Ages of *Christianity* saw from the *Pagan* Emperors, and which the *merciful* and *holy Mother*, the Church of modern *Rome* knows best how to carry on, to the Glory of God: At this Period of Time, it was that our poor terrified *Moor* undertook his well intended Work; when, by the little-hoped-for Respite which

viii DEDICATION.

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which those wretched forced Converts on a sudden enjoyed, he fondly imagined that their *Lictors* were tired, and their *Rods* worn to the Stumps : He thought this a proper Season to exert himself, and to make a vigorous Effort, to try if he could recover the miserable Remains of his once so flourishing Nation, from the profound Ignorance of the Rites of their Ancestors, into which they were plunged, through their servile, abject Dependance, and involuntary Intercourse with those whom he looked on as the worst of all *Idolaters*, as having experienced their being the least merciful of all human Race. This set him to Work. But it soon appeared, that the short Intermision, wherewith he had flattered himself, was only a politick *Cast* of the *Priestly Office*, in order to lull both the World and the *Moriscoes* asleep ; for, after many Debates, and a considerable Opposition, their final Extirpation was then resolved on ; and that Shadow of Lenity, or rather that designing, tacit Connivance,

was

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was only to furnish the *Inquisition* with a more specious Pretext, a more plausible Handle, to give the finishing Stroke to that *proscribed* Generation of obdurate *Hereticks*, by having a Load of unpardonable *Heresies*, which they should commit during that Interval, to alledge against them, in case any *Christian* Potentates should offer to espouse their Quarrel.

These, SIR, are my real Sentiments of the Matter; and I submit to your better Judgment whether these Reasons, added to those he himself has interspersed throughout his Performance, are sufficient to excuse his plain, and, as it is termed, *canting* Manner of Writing: But it is an Original, a Novelty; and such seldom fail to please for a while.

I have already stretched this farther than I designed, and fear I too much intrude on your Patience. I flatter myself, WORTHY SIR, That this Mite I have to tender You, will not have a less favourable Eye cast on it, upon account of its going under

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der the Denomination of a *Second Part*, as, in effect, it is, since, at least, one Half of it is composed of new and quite different Subjects. I could wish I had something of more Merit to lay at your Feet; but You have Candour enough to accept the Will for the Deed: And I desire nothing more, than that my Trifle may be deemed worthy your Acceptance, and prove instrumental to the Amusement of some of your leisure Moments.

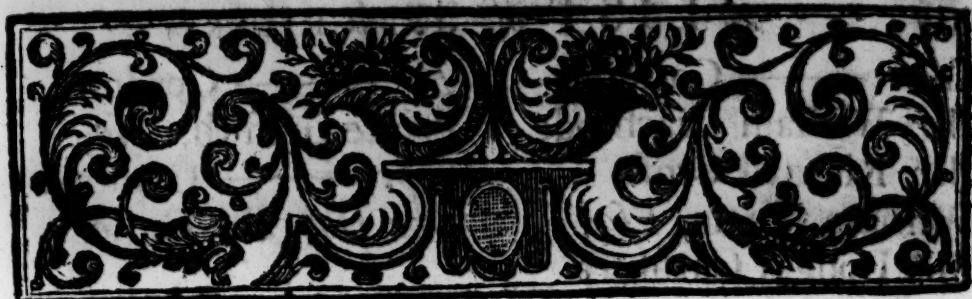
That the Almighty may still continue to prosper all your Undertakings; and that You may be incessantly attended with Health and Happiness, are the sincere Wishes of,

Worthy SIR,

Your Ever-Devoted

and very Humble Servant,

J. MORGAN.



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SOME
REMARKS, &c.

UPON THE
Preceding and Following PARTS
OF THIS
Author's WORKS;

More Particularly. on the
LIVES of the *Grand Impostor*,
MAHOMET, and His *Three*
immediate *Progenitors*. With some
Account of divers MAHOMETAN
Customs, &c.



It was an ingenious Thought, of a late celebrated Writer, to compare *Translations*, more especially those of ancient *Poetry*, to *Vegetables*, removed from their own natural, and *warmer* Climate, and transplanted in a *colder*. They may be, indeed, *forced* to grow; but few, or rather none, ever arrive to a compleat Perfection. No Person, of any Judgment, will hold, That a literal Version

[b] can

ii *Some REMARKS, &c. on the*

can be possibly good, or, That it can even bear Reading; but I am apt to think, That none, of any Kind what ever, would have been less tolerable than this present WORK, had I taken the Method of every where adhering superstitiously to the Author's own Words; were it only on Account of the Confinement, under which he laid himself, of cramping all his Lines into *Number, Feet, or Measure*, even wherein, I cannot say, He had been over regular and exact. In several Places, he, modestly enough, pleads his Want of Learning and Capacity for an Undertaking of this Nature; and, to speak the Truth, has given more than one Instance of it, and of which, as Occasion offered, I have here and there taken Notice in my *Annotations*: Nevertheless, it would be doing him a notable Injustice, to offer to deny his having a more than common Genius, and his having copiously, and not unelegantly, treated of the Subject he took in Hand. Whatever Objections may be raised against him, some Allowance ought, certainly, to be made, on Account of the Occasion of his writing, and for whose Use he wrote.

Though, I cannot but acknowledge, That some Part of this Version is rather a *Paraphrase* than a *Translation*; yet, I dare venture to affirm, That whoever should think it worth while to compare the Copy with the *Original*, would find, That the Author's real Meaning is not any where altered, and that there are more whole *Pages*, in a manner *Verbatim*, as the *Moor* delivers them, than in any *Translation* extant in our Language: And as for the *Soliloquies, Prayers*, and the like, they are, as near as possible, all, generally, in his own very Words; as is, likewise, the Bulk of the *Narrative*.

Where

Where I have taken Liberties, has been, when his affected Conciseness has left the Sense scarce intelligible ; at least, too obscure for the Comprehension of every Reader : Nor ought it to be termed Vanity in me, to say, That I have a better Title to use such Liberties, than another might have had, as having the Advantage of being more capable of guessing what a *Mussulman* would say on such, or any other Subjects, than one who has had less Intercourse with those People than my self. As to the Performance, I have, with no small Pains, done my best Endeavours, at once, to keep up to the Standard of the *Oriental* Style, and to render, at the same Time, the Reading not altogether unfamiliar to an *English* Ear.

This shall serve as to the Author's and my own Performance in general. Nor, am I, but He, to be cavilled at, for what may be thought dull and unentertaining. What *Remarks* I have to make, in particular, are to begin at what is written concerning our *False Prophet's* Great-Grand-father *Hashem* : See Vol. I. Pag. 269. For, as to the foregoing Part of that *Volume*, what occurred to my Memory, fell in my Way, or I thought Necessary, I have taken Notice of in my *Notes*.

But before I enter upon those, I look on it not improper to insert a Paragraph, by Mistake, omitted in Pa. 71. of Vol. I.--At Line 14. add this. ——— ‘ But
 ‘ the Source of all these Evils proceeded from the bad
 ‘ Example set to the rest, by the Offspring of the
 ‘ impious *Cabil*, (*Cain*) a wicked, perverse, shame-
 ‘ less, and head-strong Generation, who wholly
 ‘ revolted from God and His Sacred Laws: For, not-
 ‘ withstanding the Posterity of *Ziz*, (*Seth*) were an
 ‘ Illustrious Race, who were naturally inclined to
 ‘ walk in the Paths of the Lord, yet, the Wickedness
 [b 2] and

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‘ and Impiety of the others arrived to such a Pitch,
‘ that they infected the whole World with their
‘ innate Contagion ; infomuch, That the Upright,
‘ intermixing themselves by Alliance, with the Un-
‘ godly, though directly contrary to the Precepts of
‘ their Law, they, at Length, became little or no-
‘ thing different from the rest, in all manner of Vices
‘ and Enormities. This brought every Thing into
‘ Confusion : Not one of God’s Precepts was re-
‘ garded ; Truth was banished from the Earth, and
‘ Virtue, nay, a decent *Decorum*, were Things not
‘ any where to be met withal.

Leaders of Armies and Parties hold it fair, to take all Advantages they can over the Enemy, still, provided they gain their Point by legal Stratagem, and not by Perfidy ; or, as the *French* have it, *De bonne Guerre*. A noble-spirited General has, long since, set us an Example, by sending back, with Indignation and Disdain, to his formidable and capital Enemy, the treacherous Physician, who, for a Reward suitable to a Piece of Service, which would have put an End to a dangerous and destructive War, would have undertaken to poison his gallant Sovereign. This is *Bonne Guerre*. But, tho’ in actual War, where Two contending Parties are to strive which shall carry the Day, Wiles, Policy and Stratagem are allowed of ; yet, when any one has an Enemy to engage by Dint of Argument, the Case is quite different ; at least, many think so : For then, all Detraction from his real Merit is certainly most ungenerous, and contradictory to our vulgar Saying, of, *Give the Devil his Due*. Allow your Enemy his whole Merit ; give him fair Play for his Life, and then do your Worst to him : You will then, by confounding him, gain Applause ; otherwise, you are liable to universal Censure.

Very

LIVES of the MAHOMET, &c. V

Very many grave *Grecian, Italian, German, Spanish*, and other Writers, have imprudently exposed their little-commendable Malice, and impotent Partiality, by painting out *Mahomet* as something beneath Human Species, and rendering his Descent still more base and contemptible than they have done his Person and Intellectuals. Now, this really is not *Bonne Guerre*; and all these un-manlike Methods of attacking ones Adversary, have been more than sufficiently exploded, and intirely refuted by some few less ungenerous Enemies. Our late worthy Dean *Prideaux*, and the learned Monsieur *Reland*, have, in particular, plainly demonstrated, That *Mahomet* was several Removes from an *Ideot*, or a *Driveler*, and, that his Pedigree was not what those Champions make it to have been: Yet, notwithstanding their Gentleman-like Manner of Procedure, in those Points, they represent both himself and his Doctrine in Colours very proper to inspire all, who had the Happiness of being brought up in a Belief more uniform and beautiful, with an Abhorrence of a Persuasion so repugnant to Probability it self, as is certainly the Bulk of what that bold *Impostor* left behind him, as an unhappy Inheritance to his *Profelytes*, and their Posterity. I shall, therefore, not give my self any farther Trouble to confute those partial and indiscrete Historians, nor even to enumerate their Names, but shall enter upon my intended Subject, and shall, with all convenient Succinctness, only endeavour to clear up what may seem intricate in the Account, which my *Moor* here has given us of *Hashem, Abdolmutalib, Abdallah*, and the *Impostor* himself. Only this, in the first Place, should be observed, That the mysterious *Light*, which makes so very refulgent a Figure in almost every Page of this Author's *Beadroll* of Documents to his ill-instructed Flock, is, as I have some Reason to conjecture,

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kept alive literally, in the Imaginations of the less learned and more credulous *Mahometans*, with Views not unlike those which induce the *Romish* Clergy to forbid reading the *Bible*, and to force their passive Sheep to swallow *Transubstantiation*, and other *Mysteries* of the like Nature, into which they are not by any Means to pry. But, in the Main, I take this Prophetick *Light*, to be looked on as an Allegory ; nay, several *Moors*, but more *Turks*, have frankly owned as much, upon my Inquiry.



REMARKS, &c. on VOL. I.



ASHEM was the Son of *Abdolmenaf*, and Great-Grand-Father to *Mahomet*. He was a Prince of no inconsiderable Power, gave Name to that noble *Arabian* Tribe of the *Hashemioun*, or *Hashemites*, being derived from that of *Koreish*, or the *Koreishites*, the noblest and most potent Clan in the Three *Arabias*, founded by *Phabir Koreish*, (not *Pher Koraisb*, as some have it) whose Lineal Descendent *Hashem*, was, thus. *Phabir Koreish*. *Galib*. *Loway*. *Kaab*. *Morrah*. *Kaleb*. *Kudai* or *Cusa*. *Abdolmenaf*. *Hashem*. From hence, *Abdolmutalib*, or *Abd'lmothleb*, *Abdallah*, his youngest Son. *Mahomet* the Impostor. Thus it appears, That at least, he was not of ignoble Extract ; which, even if he had been, could have made little for or against him. Many execrable Tyrants and Villains we meet with in History, descended from Kings and Emperors, and a no less Number of excellent Persons, who scarce knew their Parents, or, if they did, they were too obscure to be known by many besides themselves : But this we see was not *Mahomet's* Case.

Pag.

Pag. 270. — All the Time that Hasm had co-habited with the Wives, whom he had married out of his own Tribe, by whom he had Seven Children, &c. — None must imagine, that *Mahomet* utterly abolished all the Customs of the Idolatrous *Arabians*, when he ushered his Imposture into the World. *Idol-Worship*, indeed, he very resolutely endeavoured to root out, and carried his Point in that and many other Particulars, to a considerable Length; and what he left undone, was effectually accomplished by the Three first *Caliphs*, *Abou-Becre*, *Omar* and *Othoman*, his immediate Successors. But he found them so bigotted to several of their ancient Ceremonies, that he wisely foresaw it would have been wholly impracticable to attempt too many Innovations: Nor, with all his Concessions, was the Opposition he met withal easy to be surmounted. The superstitious and ridiculous Ceremonies, at this Day, used by the *Pilgrims* at *Mecca*, are, according to all Probability, the very same, which, from Times immemorial, were practised by the *Idolaters*, only with this Difference, That, before *Mahomet's* Time, People resorted thither to worship the Idols of the *Arabs*, and since, it is pretended, That all those Ceremonies are in Honour of the true God, and by Him enjoined to be observed; and in Page 274, Mention is made of the *Haggies* or *Pilgrims*.

Plurality of Wives was then in Fashion, and that without any limited Number, but every Man was at Liberty to take as many as he thought fit, or was capable of entertaining: But the *Impostor* reduc'd the Number to Four, legally contracted, Wives; yet allowed of Concubines at Discretion; reserving to himself the ancient Liberty of not being confined to more or less: And, as incredible

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Things are reported of the old Leacher's Abilities that Way, he had, according to the Testimony of many of his own Profelytes, Twenty One Wives, besides adventitious Pastimes, some of which he buried, some he repudiated, and left Ten behind him, with a strict Injunction never to re-marry; so great was his Jealousy, that he could not bear the Thoughts of having them possessed by others, even after his Decease.—*Hafhem*, it seems, had Wives of *his own Tribe*, we know not how many; and it is likely they were all his own Relations likewise: For the *Arabs*, as do all *Mahometans*, generally chuse to marry their Cousin-Germains rather than Strangers, provided there is not any personal Dislike, or other Inconveniency to obstruct such an Alliance. As to the rest, they are very free from what may be called Incest, in a strict Sense, except the *Persians*, (whom the *Turks* and other *Mahometans* will not allow to be *Mussulmans* any more than his Holiness, and his Flock will acknowledge us to be *Christians*) and, indeed, many of them are for having to do with their Sisters, and more-especially their Daughters; backing it with the Injustice of debarring him who *planted the Vine* from *tasting the Grapes*. — This brings to my Mind what I was told by a *Morisco* Merchant of *Tunis*, who being at the House of a *Persian* Gentleman, his particular Friend, at *Tauris*, (whom he had hospitably entertained when his Occasions once called him into *Barbary*) was accosted by his Host's only Son, a sprightly young Man, in these Terms; ' Sir, Since I perceive you
' have a greater Influence over my Father than has
' any of his Acquaintance whatever, I apply my
' self to you, begging you to use your whole In-
' terest with him that he may give his Consent
' that I marry his Daughter. I am desperately
' in Love with her, and cannot possibly live with-
' out

‘out her’. The *Western Mussulman* thinking him mad, or worse, used many dissuasive Arguments, and severely rebuked him for entertaining such vile and impious Notions. But perceiving his Intercessor melting into Tears, seeming in a perfect Agony, and assuring him, That nothing was more common throughout *Persia* than for Brothers and Sisters to marry; he at length was prevail’d with to promise to speak to his Father. He took an Opportunity, and propos’d it: But all the Answer he could get was this; ‘I will see him buried alive first: Does he imagine that I have been at all this Trouble, Care and Expence, to make that dear Girl what she is, to bestow her upon him, or any Body else? No!—I design her for my own Bed; and you will oblige me if you tell the Fool, from me, That the next Time he offers to mention any such Thing, I will, that very Moment, assuredly turn him out of Doors.’ This (said the Merchant) *astonished me more than all the rest; and I made all possible haste to dispatch my Affairs; being very uneasy till I got out of so Infidel a Country.*

Laying aside this crying Impiety, and brutal Custom, the *Persians* are certainly the most civilized, the most affable, the most generous, and the politest of all the *Oriental Nations*; having nothing in them of the Ferocity, imperious Haughtiness, Sourness of Temper, and insatiable Avarice of the Generality of the rest: And it is to be presumed, That the whole Nation is not tainted with so execrable a Vice.

Page 280.— *They may rest assured, that it shall never be, but upon Condition, that they give me a Dowry, with all other Presents, Festival Ceremonies, &c. suitable to my Birth, Honour, &c.—I chuse this Place to*
insert

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insert some Particulars, which, tho' not very much to the Purpose, as to our present Subject, may yet serve to acquaint some of my Readers with what they are ignorant of. Indeed all who are thoroughly versed in the Morals, Manners and Customs of the *Mussulmans*, will find a very considerable Part of this Narrative, set out in most lively and natural Colours; but, to render it more familiar to such as have never been conversant with these People, many Passages require Explanation: Nor shall I strictly confine my self only to what may fall under the Title of *Explanation of Mahometism*.

As we have not, at least as I know of, any Words in our Language which are equivalent to the *Arabick* Terms, which I have rendered *Dowry*, &c. (and which, in Reality, do not in any wise answer the true Meaning) I shall, as succinctly as possible, endeavour to set it in a clear Light.

Marriages among the *Mahometans* are, generally speaking, no other than *buying a Pig in a Poke*, as I have elsewhere hinted. There is never any such Thing as what we call *Courtship*, few Men having ever seen their Brides till they unveil them, when they are shut up in the Room together, in order to be *better acquainted*. This Method, with those who inhabit Cities, Towns, &c. is a General Rule, almost without an Exception: But among the Dwellers in Tents, it is sometimes, nay not unfrequently, otherwise, as I shall observe in another Part of these *Remarks*. — These Marriages, how preposterous soever they may appear in these Parts of the Universe, are, nevertheless, attended with their Conveniences. You may travel many a weary League thro' the *Mussulman* Realms before you hear of an over grown Virgin, or light of a House which resounds with the shrill *Tintamarre* of a Shrew's Tongue. There you will meet with
no

no stale Green-Sickness *Misses* of *Thirty Three*, distemper'd in Body and Mind by a *troublesome Companion* of which, for Want either of a weighty Portion, or some reasonable *Stock* of Charms, they cannot possibly, by any *fair Means*, rid themselves. Neither are there any discontented, gloomy *Husbands* to be found; no passive *Asteons*, endeavouring to hide their *Horns* under the Folds of their *Turbant*. The *Basset* and *Ombre* Tables are Things which never disturb a *Mussulman's* Rest, for Fear his *other Half* should chance to be unfortunate: Nor is he in Danger of rotting in a Jail for Non-Payment of the *Mercer's*, *Laceman's* and *Milliner's* Bills, just Debts, contracted by his Spouse, as well *before*, as *since* her *Elopement*. If, a *Mussulman* upon *Knowledge* of his new Bride, has good Grounds to suspect her Chastity, her Mother, or some Body to represent her, is waiting without, to receive her with Ignominy, even at Midnight, and to return to her disappointed Son-in-law every *Asper* of the Expence he has been at, as having nothing to *shew* in Justification of her Daughter's Virtue; in which Point they follow the *Jewish* Law: But if that be not the Case, and he has nothing to alledge for his returning her to her Friends, but a personal Dislike, then he loses all he gave. Some narrow-soul'd Wretches, in order to recover what they have been out of Pocket, when they do not like their Wives, will, ungenerously strive, by ill Usage, to tire them out, till they yield to restore all, to be set at Liberty.

Whether these Privileges, &c. are equivalent to the Advantage of chusing for Ones Self, and the Pleasure of *Wooing*, I shall not pretend to determine; let every one judge according to his own Fancy; I only relate the Method observed by the *Mahometans*. A Man when disposed to marry,

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marry, makes it his Business to inquire, Who has a marriageable Daughter, Sister, Neice, or the like. Next, he strives to learn all he can concerning the Character of the Damsel, and of those under whose Care she is. Being satisfy'd in these Points, he either himself, or some Friend for him, makes the Proposal to her Father (if she has one) or Guardian. If he meets with a favourable Reception, he next employs some Female Relation, or Acquaintance, in whom he thinks he can confide, to visit his intended Bride, and to get a full View of her; which is not always granted. According to the Description she brings him of her, he either proceeds or desists. If he likes what he has heard of her well enough to persist, Articles are entered upon, and the Person who bids for her, does his best to get as reasonable a Bargain as he can; for he actually buys her like a Mare, or any other Beast in the Market: However, 'bating their Confinement, the *Mahometan* Wives, in the Cities, &c. are commonly very well provided for, and have always strict Justice done them when they demand it. The Husband is obliged to maintain them in every Respect answerable to his Rank and Capacity; nor can he touch an *Asper* of what they bring. When they cannot agree together any longer, it lies in the Man's Breast to divorce her, or them; but the Wife, tho' she hates her Tyrant worse than Death, has but one Remedy to force him to let her go (provided he can make it appear that she wants for nothing either in Apparel, Bed or Board) and that Remedy is a very odd one. If she exposes her Nakedness to any other Man, or Men, the Justice will compel her Husband to quit all Claim to her for ever. This strange Course is sometimes taken by some unfortunate Females, in a Fit of Despair, who watch their Opportunity, and run stark naked out into the

the

LIVES of MAHOMET, &c. xiii

the Street, and thereby free themselves from a detested Yoke : But these Instances are not very frequent. If a Man, having, in Form, divorced his Wife, and afterwards repents, and desires to have her again, the Law has provided something whimsical enough, as a Punishment for his Levity. He must formally marry her to another Man, and put them to Bed together. The Person generally pitched on for this Piece of Service, is either some faithful Friend or Servant, who he presumes will not betray him, or for want of such, some forlorn Stranger, whom he bribes to lie that Night with his Beloved, without offering any *foul Play*. The Jest of this is, if in the Morning, as it often happens, the *newly acquainted* Couple like each other so well, as to declare that they intend to live together ; for if they do, the *quondam* Spouse cannot part them. I need not take Notice that the Price a Man is to give for a Wife, is more or less, according to the Degree and Ability of the Parties. What I have termed *Dowry*, but is not strictly so, is no other than the Price agreed on, which is divided into two Payments : The first is paid down before Consummation, and the Remainder is to be paid in Case of Separation, except the Woman is contented to forgive it, which many do purposely to be set at Liberty, when the Husband refuses to let them go without that Concession. A Woman, if not with Child, may marry again in Four Months, otherwise not till after her Delivery ; but the Man is not under the least Restriction, but may marry when he pleases. The Children are to be provided for by either of them, according as they have agreed before their Separation.

Our

Our *Moor* here, makes *Salma* put on an artful Shyness and Indifferency towards the Person, for whom, but a Moment before, she had been pouring out her very Soul in amorous Raptures; and, in order to blind her Father, and to conceal her Passion from him, she, in a Manner little coherent with the Ecstasy in which he found her, insists upon Presents, &c. This Procedure of hers, has, by some *English* Ladies, been objected against, as too mercenary, and nothing answerable to the Character there given of her. Now, for a Woman, upon Occasion, to use Diffimulation, I can never think to be so much of a Wonder, since, without being partial, it must be allowed, That the Sex is but too prone to dissemble, and even in Matters when they are far less justifiable than our *Arabian* Lady is for using it here. In her, it ought rather to be taken for a prudent Bashfulness, and a Conformity to the Custom of her Country, than a mercenary Proposal, or any Derogation from the Greatness of her Character. It is now, (and I cannot but think it was the same in *Salma's* Days) the Custom to buy Wives, let their Quality be ever so high; so, that after having said so much in her Father's Hearing, that plausible Turn, was the very best Method she could have possibly taken, to conceal, at least, some Part of what the Sight of *Hashem* had inspired her with, since, it is no more than what is practiced by all the *Eastern* Females in general; nor are they, in my Opinion, to be blamed, but rather commended, for endeavouring to dispose of themselves to the best Advantage, since they must be sold, and to those of whom they have very little, or rather, indeed, not the least Knowledge, and are indifferent to them, as most frequently happens: For, though they have this Privilege, which the Men are denied, That they have generally an Opportunity of viewing, without
being

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being seen, the Person for whom they are destined ; yet, as all *Mussulmen* are not *Hashem*, nor endowed with such, more than Human Beauty, as that Suitor is here described to have been, we may venture to suppose, That it is scarce morally possible, that they can have any Thing beyond a bare *Liking* for a Man with whom they never conversed, nor even saw, but through a *Lettice* : So, that I say again, They are to be commended for making the Best of their Market, and *selling* themselves as *dear* as they can. Do not many of our Damsels do the same ? Tho', indeed, with us, the Husband, generally speaking, is *bought*, not the Wife : But then, (said a *Moor* to me, who left *England* not many Months since) *your Christian Wives are such unconscientious Creatures, that they will neither sell us again to another, nor suffer us to ransom our selves, tho' we are ever so weary of doing their Drudgery ; which is far worse Treatment than we use towards our Slaves.*

It may not be improper, nor do I think it impertinent to what I have been saying above, to take Notice of a Discourse I once had with *Yusouf Hagia* the late Envoy from the *Bey* of *Tunis* to our Court : I was very frequently with him ; and all, who have had the Opportunity of conversing with that Gentleman, must allow him to be a Person of no mean Capacity. As there is nothing in what he said, but what I know to be literally Fact, I introduce it in his very Words, as near as I can remember ; and by it, our Ladies, and others of the Sex, may perceive how different they are in their Conduct from the *Mahometan* Females : Nor, shall I put in my own private Verdict, Whether the *Oriental* or the *Occidental* Method is the best ; but, according to my general Maxim, leave the Decision of all such difficult Points to others who are more capable of judging.

“ You

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“ You cry up, said he, the Beauty of your
 “ Women, and seem to give the Preference to
 “ them, in Prejudice to those of other Nations. I
 “ should not have been in the least scandalized, at
 “ hearing a mere *Englishman* talk at this Rate; but
 “ from you, who have seen so much of the World,
 “ I must own, it sounds somewhat strange. I can-
 “ not deny but that, since my being here, I have
 “ seen a good Number of most agreeable, nay,
 “ beautiful Lasses, as well among the Quality, as
 “ others; but I profess, at the same Time, that,
 “ through the whole Course of my Travels, I no
 “ where met with such a Multitude of Emblems
 “ of compleat Deformity, with Make and Fea-
 “ tures scarce Human, as I have done here. As
 “ to the fine Complexion you so boast of, I have
 “ been shewed several, and have had them mighti-
 “ ly commended to me for the Goodness of their
 “ Skin, when, for my Life, I could not reconcile
 “ my self to the Belief of their being even sound:
 “ And, at the best, they have but a Cold, *Northern*
 “ Look with them. Give me a good wholesome-
 “ looking Girl, and keep your fine-complexioned
 “ Beauties to your Selves, for me. Nor, can I
 “ like their Dress: But that would still be tolerable
 “ enough, were it not for that abominable *Khubba*,
 “ (*Tent*) they wear, (meaning the *Hoop-Peticoat*) and,
 “ that, indeed, is what puts me out of all Patience;
 “ and surely, she who invented it, was a Woman-
 “ Hater, and had long been studying how to make
 “ the whole Sex ridiculous. I confess, they do
 “ not now appear so hideous in my Eyes as they
 “ did at first, and I cannot say, but I have seen
 “ some Ladies become them extremely well: But
 “ they would become any Thing; and, in my
 “ Opinion still, must needs look much better
 “ without those *Tents* about them. But if on These
 “ they are passable, I am sure they are monstrous
 “ or

“ on some ragged, dirty Drabs, who wear them:
 “ I was curious, continued he, ever since I can
 “ remember, of inquiring into the Customs and
 “ Maxims of Foreign Nations. I have been almost
 “ all over *Turkey*, and in some Parts of *Italy* and
 “ *France*, and in coming hither, I had a View of
 “ some Places in *Germany* and *Holland*. All you *Frank-*
 “ *Christians* are ever ready to upbraid us with the
 “ Ignorance and Incapacity of our Women;
 “ boasting, That, as our Wives are bought like
 “ Slaves, kept up like Nuns, and fit for nothing
 “ but to be maintained in Idleness at our Ex-
 “ pence, yours bring you plentiful Fortunes,
 “ assist you in all your Affairs, and are capable of
 “ every Thing. That in some Sense, we may be said
 “ to buy them, and that we are under an Obliga-
 “ tion to maintain them when we have them, is
 “ most true: As to Liberty, they have as much as
 “ Decency and Custom admit of: For Estate, if
 “ they bring any, it is for themselves and their
 “ Children; and they do all that we desire or ex-
 “ pect at their Hands. Yours, on the contrary,
 “ commonly buy you: But in those Cases, What
 “ a Figure does the Man make? And, Can he
 “ ever hope to be *sold* again, when he is tired of
 “ his Service? And, Do your Wives never abuse
 “ the Liberty you allow them? You are no more
 “ a Stranger to what I am about to add, than you
 “ are to what I have already said. It is a general
 “ Notion in your Parts of the World, That a
 “ *Mussulman's* Wife is no better than his Domestick,
 “ or Slave. She is neither reckon'd in the Number
 “ of the one, nor of the other; yet, she is not his
 “ Equal, nor does she ever aim at being so: Yet,
 “ I will tell you what she will do, All Slave, Do-
 “ mestick, Inferior, Ignorant, as you term her,
 “ and which is enough to make a Number of your
 “ so much politer *European* Wives blush. Can you
 “ pretend,

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“ pretend, that you do not know, That our Sub-
 “ missive, No-spirited, Senseless, Illiterate *Hand-*
 “ *Maids*, as they are called among you, will see
 “ the very best of us hanged, before they will offer
 “ to stir from their Place, where they are sitting,
 “ when we come into the House from Abroad, or
 “ so much as look toward us, though we have been
 “ absent several Days, Weeks, or even Months,
 “ except we first advance towards them ; and this
 “ Prerogative of the Sex, with a beautiful Haugh-
 “ tiness, they positively maintain ; nor will any of
 “ them be persuaded, by Threat or Argument, to
 “ recede from it one Hair’s Breadth, till after having
 “ had several Children, or having cohabited with
 “ the Man for many Years. I profess, the first
 “ Time I was at *Smyrna*, I was strangely puzzled
 “ what to think of it, when Business or Curiosity
 “ led me to the *Frank’s* Street, and I saw the *Eng-*
 “ *lish*, *French*, and *Dutch* Merchants Ladies openly
 “ kiss and embrace their Husbands. I thought
 “ it strange : But now Use has rendered that, as
 “ well as their *Tent-Peticoats*, more familiar to me. ”
 “ Why, Sir, said I, Is it not a Wife’s Duty to be
 “ fond and obliging to the Man she marries ? ”
 “ You may call it what you will, replied he ; but
 “ I am sure it is a *Duty* that would absolutely put
 “ me out of Conceit of ever performing the *Duty*
 “ of a Husband to the Woman who had so little
 “² Regard to Decency, as to attempt any Thing
 “ of that Nature in publick View, or even in any
 “ View but my own. ”

“ Nor is there any great Occasion for your
 “ being so sanguine in your Remarks upon us,
 “ in saying, That if Wives are *bought*, by
 “ Consequence Daughters are *sold* ; adding by
 “ Way of Reproach, That, at those Rates, he
 “ who has his House full of handsome Girls has
 “ a sure

“ a sure Income ; whereas with you the Case is
 “ quite different ; since the Daughters carry
 “ away a large Share of the Father’s Substance.
 “ This, in some Respect, may be true : But I am
 “ not sure that the Reflection may not be justly
 “ retorted upon your selves : I have been told
 “ many Stories which would induce me to believe
 “ it might. You say, we inhumanely sacrifice
 “ our Children, for Gain, to the Men they, pos-
 “ sibly, abominate, without ever consulting their
 “ Inclinations. This we seldom do : And if some-
 “ times we give a Girl to a Great Man, we are
 “ certain our Child is honourably provided for ;
 “ and both she and we have the Satisfaction of
 “ being assured, That this Union need not be
 “ for ever, except she approves of it, and if the
 “ Person dislikes her, she is at Liberty to try
 “ another. Now, tell me : Is it any great Novel-
 “ ty in this, and every other *Christian* Country,
 “ for Parents first to approve of a hopeful
 “ Youth’s tendering his Addresses to their Daugh-
 “ ter, till, by long Intercourse and Familiarity,
 “ the young Couple have gained each others
 “ Affection to such a Degree, that the whole
 “ Felicity of their future Life is centered in spend-
 “ ing the Remainder of their Days together,
 “ and then to break off the Match upon a tri-
 “ fling Dispute about what you call *Settlement*,
 “ *Pin-Money*, or the like ? But that is not termed
 “ being *Mercenary* ; they are prudent, careful Pa-
 “ rents, and good *Oeconomists*, seeking nothing
 “ but their Childrens Good : Yet, tho’ the Wed-
 “ ding-Day has been fixed, if a more advanta-
 “ geous Party offers, it would be the grossest,
 “ nay, the most unpardonable Piece of Impru-
 “ dence in Nature, to let it slip. And tho’ the
 “ new Suitor is scarce one Remove from a Baboon,
 “ and fuller of Corruption than a Charnel-House,

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“ the betrayed, innocent Damsel, who with
“ her Parents Approbation has fixed her very
“ Soul on another, far more deserving, Object,
“ is linked, for Life, to one than whom she would
“ sooner chuse a Grave. Which of these Two
“ is sacrificing a Daughter? We, if we bestow
“ her on a powerful Grandee, who when he
“ perceives she loaths him, will not fail to send
“ her Home again; or You, who, forcing her
“ Inclination, drag her to the detested Embraces
“ of an opulent Wretch, from which Death
“ alone can free her, because he has a Cha-
“ riot, and promises to use his Interest to help
“ your remaining Daughter to a Husband, who
“ will take up with a slender Portion? *Come,*
“ *Come! If the Camel would but look behind him, he*
“ *would never call his Brother Hump-Back.* ” —

These being some of the Ideas of a very polite *Mussulman*, and not wholly remote from what I had been saying, I fancied this Digression might not be un-entertaining.

Pag. 281. — *But what shall we say of the infernal Malice, Rage and Fury of the accursed Lucifer?*
— For several Pages, the DEVIL (we are to suppose him to be the *Grand Devil* of all) makes a very remarkable Figure in this Story. It no where appears that he ever took half the Pains to prevail with our Mother *Eve* to eat of the *forbidden Fruit*, as my *Moor* here makes him take with *Salma*, to put her out of Conceit with her beloved *Hashem*. The Fiend perfectly well answers the Character given of him by most Writers, of what Country and Persuasions soever, as to his Subtilty, and artful Manner of insinuating himself into the Hearts of the Weak and the Unwary: But not a Syllable is said of his *Cloven-Foot*, whereby we are taught he is always discovered whenever he takes it into his Head to play any of his mischievous Pranks
in

in *Europe*. As to the first, he certainly took the best Method imaginable ; for notwithstanding the Fruitfulness of his Invention, he could not possibly have thought on any Thing more likely to have utterly broken off that so dreaded Match, as the laying to *Hashem's* Charge those very Crimes with which he endeavoured to brand him. What Influence such an Accusation might have made on an *European* Lady, I shall not pretend to determine ; but I am very positive, That a *Mahometan* Woman hates and contemns nothing on Earth so much as she does a Poltron, or Coward. But as to the other Article, I know not how to solve it ; otherwise than, either by concluding that our old Women, and others, who have been so long taking Pains to terrify credulous Children, by telling them, That *Satan's* Foot is *clowen*, have all this while imposed on us, or, That the Devil only wears his *Clowen-Foot* in *Europe*, and not in *Asia*, where this memorable Piece of History occurred (in *Africa*, tho' I lived there so long, I could never learn he used it, and of *America* I know little or nothing) or else, after the Manner of the *Arabian* and *Moorish* Cavaliers, who are mightily fond of wearing their Boots, he took particular Care, under those distinguishing Marks of a Horseman, to conceal what, with us, so frequently discovers him ; if, as I hinted, we are told the Truth. — I think, indeed, my Author might have taken some Notice of it. But he has, likewise, in *Pag.* 289. been guilty of a still greater Omission : For the *Devil* there comes again to the *Jews*, who go out in Crouds to bid him Welcome, as if they were intimately well acquainted with him. Sure he did not that on Purpose to make his Disciples believe that the *Jews* were such very abandoned Wretches, as to keep an open Correspondence with the *Devil* ? That would have been malicious indeed ! So, that I rather conclude

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that he forgot to tell us, That the *Deceiver* borrowed the Appearance of some highly-venerated *Rabbi* of theirs, whose Abode was in a far Country.

Salma, in Pag. 284, solemnly vows to Almighty God, That she will never yield to be *Hashem's Wife*, except compelled by the utmost Rigour, &c. This Vow, *Satan*, by his Wiles, extorts from her: But I have heard her, by some, arraigned of Perjury (not without being somewhat scandalized at such a Piece of Injustice) for solemnly protesting to *Hashem*, in Pag. 287. by the Almighty, and all his Celestial Glories, that, without any manner of Change, or Prevarication, the Assurance she had just before given him, To make him whole and sole Lord of her Person, Fortune, Affections and Desires, should be as fixed and immoveable as the Center. Erroneous Judgment! As if Vows made to the Devil were not much better broken than kept!

In Page 288. *Salma*, with all her Prudence, is guilty of a considerable Incroachment upon the Prerogative of an Oriental, when she proposes keeping *Hashem* to her own self: But my Author knew so well the Duty of a *Mussulman* Wife, that, tho' he is, at the same Time, painting out his Hero, even before *Islamiam* was in Fashion, as a *Demi-God*, he makes him stop her Mouth, with assuring her, That he neither could nor would comply with that; but bad her ask whatever else she thought fit. --- I hope none can object against my saying, That our *Moor* makes a sort of a *Demi-God* of his Hero *Hashem*, since his invincible Arm, with the redoubled Strokes of of his mighty Sabre, fells to the Ground even the Devil himself, of whom, in order to take our Leaves for good and all (since I do not remember that he makes his personal Appearance during *Hashem's* Life any where; but on this Occasion), I only remark,

mark, That in all my Reading, I have not found in any *true History*, the poor Fiend so roughly handled as he is by *Hajhem* in Page 307. Indeed, *St. Dunstan* came pretty near it. But I must return to

Page 300. — *We will give you, said Almutalib, One Hundred She-Camels, &c.* — Had we not taken our final Leave of the Devil, his unaccountable Impudence, in the succeeding Pages, would have been worth Notice ; but it was that which occasioned his being knocked down as he was ; but the poor *Jews* paid for all, as commonly those do who follow the Counsels of that pernicious *Fiend*. — To explain this Method of buying Wives for Cattle, and the like, and the having so many Relations to satisfy, I only need give a Description of one Wedding, out of many I have been present at, as practised by the Country *Arabs* and *Moors*, with some Mention of those People, among whom alone it is now in Use : For in Cities and considerable Towns, there is no Mention made of Cattle, or the Consent of any to be sought after except, that of the Bride's Parents, or Guardians, and perhaps of One or Two very near Relations. I have already given some Account of the Manner of proceeding, which is generally the same every where, but among the errant *Arabs*, *Moors*, &c. whose Method is, at this Day, not unlike what is here described by our *Moor*. In *Constantina*, (supposed to be the ancient *Cyrta*) the Capital of *New-Numidia*, and in most other Towns in that and the adjacent Provinces, of which Parts of *Africa* I have more Knowledge than of the rest, the common Agreement among the Gentry upon the Marriage of a Virgin, is this ; Twice Fifty *Dollars* (that is at Two Payments, as already hinted) One Black She-Slave, One Silk Sash, one Velvet *Castan*, or Garment, trimmed with Gold, Two Ounces of Seed-Pearl :

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Sometimes this is doubled, but seldom more, except the Husband is in some great, publick Employ, and to such, few are very desirous of giving their Daughters, on Account of the scarce evitable Danger to which he and his lie exposed at the first Frown of the *Bey*, or Vice-Roy. A Widow, that is, one who has perhaps two or more *quondam* Husbands living, and likely so to do may be had with less Bustle and Expence. With a few Trifles more, not worth the mentioning, any Person, of a tolerable Figure and Character, may purchase the Best-born, and the most beautiful Virgin in those Provinces, and I believe almost every where else. When I say the most beautiful, it is to be understood that I mean the Person whom the Suitor has been told is such ; but as for her being so in Effect, or Reality, he must take his Chance, and believe his own Eyes when he is permitted to see her. He has, however, this Satisfaction, That if she does not prove what he expects to find her, his *Noose* is not *untie-able*. She is brought him Home to his own House (except he is to live with her Parents) on the Back of a Stout Mule, in an ugly, clumsy Machine, made by a bungling Carpenter, covered close all over with Silk, &c. with perhaps One or Two of her Play-Fellows in it, guarded by a good Number of Neighbours and Friends with naked *Sabres* in their Hands, accompanied with wretched Musick, which seldom fails being made still more insufferable by one of the most execrable *Bag Pipes* I ever heard. Our *Caledonian*, Mountaineers, when compared with a *Numidian* in their Performances on that Instrument, are compleat *Organists*. She has neither Sash about her Middle, nor Veil over her Garments, clean from the *Bagnio*, and so loaded with Gold and Pearls, the Spoils of Fifty Families, that the poor Girl is scarce able to stand or sit under the *borrowed* Weight. Her Apparel is sumptuous, generally
neither

neither hers nor the Bridegroom's, her Hands and Feet stain'd of a dull, reddish Colour with a PASTE made of the Leaves of * *Albena*, and her Fore-head, Cheeks and Chin adorned, as they think, with pretty little Sprigs and Flowers of Leaf-Gold, nicely done by the *Tire Woman*. She is not to gird her *Loins* with a Sash for Seven Days, nor to wear *Breeches* in all that Time; nor is it reckon'd seemly for the Bridegroom to appear Abroad till that Day is past. Let not any of our Ladies be startled at the Word *Breeches*; for I can assure them, That all *Oriental* and *African* Women of any Fashion, in Towns, wear such Things; tho' to find one wear them in our Sense of *wearing Breeches*, would be no less difficult than to meet with a *Phanix*: Besides, they never wear them but when from Home; whereas here, the Woman who can purchase a *Pair*, will be sure to have them on as well at Home as Abroad. During the Seven Days they are visited by their respective Friends and Acquaintance: But it would be as unpardonable in the Bridegroom to offer to unveil any Female Visitant of his Wife's, without her own Consent, as it would be in any of his Companions, of his own Sex, to attempt peeping behind the Curtain where his Bride is lying, or sitting; either of which might be attended with the worst of Consequences. The Practice of borrowing Ornaments, and even Necessaries, upon such Occasions, is so far from being a Disgrace, that nothing is more common, even among the best sort of People; and I have visited several of my Acquaintance, within the Seven Days, some married at their own Homes, and others at their new Spouses, and have then found them in Apartments crammed full of the very richest of Furniture, as Carpets, Cushions,

* See Vol. II. Pag. 250, and 265.

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Curtains, Glasses, &c. and if I went to see them a Day or two after, I have met with scarce any Thing but the bare Walls; being to provide what they want at their Leisure. These were, most of them, young Fellows, who at first thought they wanted nothing but a Wife, but soon found that they then wanted every Thing else.

Now, the Proceedings of the Country *Moors* and *Arabs* are quite different. Their Manner of living is directly *Patriarchal*. Tents, Herds and Drovers are all they possess. What little Money they ever see is the Produce of their Cattle, Wool, or Corn; and the greatest Part of it goes in Tribute. It would swell this Volume to an enormous Bulk to go about to give an ample Account of all their Manners, Customs, &c. I shall only present the Publick with some particular Observations, which, perhaps, few have had the Opportunity of making in the inland Parts of *Barbary*, and if foreign to the Title the Book bears, yet it is my Opinion they will be found, to some, not altogether unacceptable.

Among the rest of my Observations on the Tent-Dwellers, one is, That I believe the Universe does not produce a more lousy Nation of People than they. It is far from being a Wonder to see a *Moorish* Prince, who has some Thousands of Vassals, sit publickly picking these Six legg'd Vermin out of his Back. I may safely swear that I have seen upwards of a Million of *Africans* who never wore an Inch of Linnen in their whole Lives: But they have a fair Prospect of being buried in it, which none go into the Ground without. if what they leave behind is sufficient to purchase it; nay, the very poor Mendicants have Collections made for a Winding-Sheet to bury them. Indeed, the Females,

males, when they first marry, must have a Wedding Smock; and as it seldom falls out that they have another, they are so proud of it, that they never put it off till it drops away to Tatters: Yet all this hinders not but that I have seen Thousands of most desirable Girls among them. I shall never forget my being one Day in a Tent, when the Weather was more than ordinary sultry, and I desired my Host to put something over that Part of the Tent, where I lay extended on a Carpet and Mattrafs, to keep off the Violence of the Sun from me. He ordered his Wife to take out her new *Haik*, (or white Woollen Garment, about Five or Six Yards long, which both Sexes wear, somewhat after the Manner as the *Highlanders* do their *Plads*) which had lain by for some Months, she covering herself with one much properer for the Season, which, however, expos'd her Limbs considerably more to publick View. I was very attentively reading in the *Folio* Edition of *Shakespear*, and it was not long before I both saw, and heard, the Vermin drop apace upon the Pages which lay open before me, some single, and others in close Embrace. I called my own *Moor* to assist me, who, having first ordered the hospitable *African* to remove his Wife's lousy Blanket, desired me to lie still, while he pick'd off my Back, Shoulders, &c. moderately speaking, as many Lice as would weigh half an Ounce. It is next to an Impossibility for those who go among them to avoid being lousy; and they who stay all Night must contrive it so that none of the *Moors* Saddles, or other Furniture, stand near them, for fear of being devoured by Bugs: The best of it is, that they seldom have any Fleas; whereas in the Villages of the * *Kabeyles*, of which most of the Mountains are full, it is hard to determine which

* See Vol. II. Pag. 81. in the Note.

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sort of Vermin is most predominant, Bugs, Lice, or Fleas. In many Parts, but especially to the South of the Lesser *Atlas*, one is pester'd with a less troublesome, but far more dangerous Companions by Night, I mean Scorpions, the Stings of one Sort of which is incurable. But to have done with so disagreeable a Subject.

Some Years since, a young *African*, named *Reduan*, whose Father, and several of his Predecessors, had been *Sheikhs*, or Heads of their Clan, or Tribes, as his paternal Unkle then was, demanded in Marriage *Negima*, the Daughter of a considerable Man, whose Ancestors had likewise been Heads of the neighbouring Clan, to which he belonged. As the young Fellow was left in tolerable Circumstances, as to Land and Cattle in which their Wealth wholly consists, and was of a good Family, and bore no ill Character, the Match was readily struck up; and, if I remember rightly, the Virgin's Father was to have Four Hundred Sheep for her; half of which was to be divided between a Brother and a married Nephew of his, and the rest for his own Use. In that Part of the Country, Sheep bring very little in the Market; the very best being to be bought for less than Half a Crown: So that, notwithstanding the *Africans*, in a Manner, subsist by the Product of that useful Creature, all their Cloathing, and the far greater part of their Butter, (with which they likewise supply the Mountaneers, who have few Cattle except Asses, Mules and Goats) being owing to them, yet they sell an almost full-grown Ewe for Two *Spanish Reals*, scarce Fourteen Pence: And, when pressed by the *Turkish* Tribute-Gatherers, I have often seen the best Wool sold for less than Three-Pence a Fleece, and fine Wheat for Eight and Nine Pence a Bushel; by all which it
may

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may be guessed that Money is not over plenty in the Inland Parts of *Barbary*, and consequently most of the Bargains which the Inhabitants make, not only for Wives but other Matters, are for Cattle. Their Way of reckoning by Sheep is, among themselves, better understood than I am able to describe; but I think a Cow goes for Ten, an Ox for Twenty, a breeding Mare for Fifty, Sixty, &c. according to her Goodness, and a Camel for Thirty, Forty, &c. As for the others, the Good and the Ordinary go together, always alike, in such Bargains. This Price, for private Persons of a middling Station, as both the Parties were, was none of the least; for I have known many a very pretty Girl sold by her Father, to a despicable Peasant, for a Cow and a Calf, with some other trifling Presents to the Value of Fourteen or Fifteen Shillings. These People have, indeed, the Advantage over the Citizens and Towns-Folk, by the Privilege of being generally well acquainted with their Wives before they marry them, having frequent Opportunities of seeing them, not only at their Tents, but when they go to fetch Fuel, or Water, which is always the Girls Business: Nor is it seldom that they become better acquainted than they ought to be; but an *African* is not so scrupulous in marrying an *Old Acquaintance* as too many of our perjured Deceivers of uncautious Females do here, which I take to be owing to the Satisfaction a *Mussulman* has of knowing that his Noose is to endure no longer than he finds it fit easy about his Neck. Contrary to the *Turkish Maxim*, *To mind nothing but personal Merit*, the *Arabians* and *Moors* are great Searchers into Pedigrees. This Suitor might have had half a Dozen handsome young Wives (only his Prophet allowed but Four at once) for fewer Sheep than he was to give for *Negima*, who was no compleat Beauty, tho' agreeable enough: Yet
he

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he would have been well satisfied with his Purchase, had the craving Mouths he was to stop been less numerous. Many near Relations, besides his Bride's Father, Uncle and Cousin-Germain, are still unbribed; and her Nurse swears point blank she will have a Milch-Cow, or her Girl shall never be carried out of the Tent. This must all be done, or there will be the Devil to pay. The poor young Fellow strained hard, almost stripped himself, and at the Expence of about a Hundred *Dollars* more in Saddles, &c. for his new *Male Relatives*, and other Knick Knacks for *those* of the *contrary* Sex, a Cow for the Nurse, and the like, (to defray which, he was obliged to send to a glutted Market several Mule-Loads of Wool, Wheat and Barley) he tied the Tongues of every Opposer, sent the Bride her Wedding-Garment, &c. and was just preparing to make himself very merry; when, alas! an unexpected Guest arrives to disturb his Tranquillity, and ruffle his Temper. This was another *Relative* of the Brides, who, for some Years had been married in a distant Tribe, and immediately, upon hearing of this Match, had taken Horse and rode hard all Night. Himself and *Rosinante* all on a Foam, approaching the genial Tent, 'Here's fine Work going forwards in
' my Absence! cry'd he to the Assembly; Is it
' thus Relations treat each other? What! Tho' I
' don't live among you, am I not to be remem-
' bered? Am I the only *Relation* to be unconfi-
' dered? Shall the * *Star* of our Valley be car-
' ried off, and I alone get nothing? No! I'll sooner
' marry her my self, tho' it costs me Five Hun-
' dred Sheep! Am I a Man to be thus treated?' The Silence was for some Minutes universal, 'till interrupted by the poor, half-worried Bride-groom.

* *Negima* in *Arabick* signifies a *Star*.

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Why ; who, in the Lord's Name, are you, Friend? says he; Am I to be sent a begging! Have I not given enough already? Must I be quite fleeced? ' You shall soon know who I am; replied the New-Comer. Why do not you speak, some of you? What, are you all dumb? You may well, indeed, be ashamed of your Procedure'. Then spoke the Maiden's Father, and one or two others, saying; 'Why do any of us disown you? You are *related* to us.' ' *Related*: cries he, with the utmost Vehemency; Why, were not *Negima's* Mother and mine, own Sister's Children! Are many of you here more nearly *related* to the Girl you pretend to dispose of without my Consent, than my self? I'll make that Smock-fac'd young Jackanapes sensible, that I have a Mouth to be stopped as well as the best of you, before he shall see her in his Tent'.

After numberless *Pro's* and *Con's*, in which they grew at last very clamorous, some favouring the Bride-groom, and others the Kinsman, who positively insisted upon having a new Saddle and a Mule, poor *Reduan* was at last driven quite out of all Patience; insomuch that breaking out into an *African* Exclamation, equivalent to our *Z—ds*! said he, 'I might have purchased *Zdera's* Grey Mare for less Money than, amongst you, I perceive I shall be able to carry off my Wife!'

This *Zdera* was a most noble and gallant *African*, whom I have seen more than once. He was *Sheikh* of a very powerful Clan, and had large Territories in *Ourefs*, and its adjacent Plains, which Mountain is a fruitful and pleasant Branch of the *Lesser Atlas*. His celebrated Grey Mare was no less remarkable for her Goodness, Beauty, and the uncommon Largeness of her Hoofs, than was her Rider for his Intrepidity, and the having his Eyes
of

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of different Colours; one Sloe-Black, and the
other quite Grey.

I doubt not but that Expression of *Reduan's* would have been taken in excessive Dudgeon, had he been making his Pretensions to an *English* Damsel of any sort of Fashion: But I can assure our nice-ear'd Ladies, that *Ammar Ben Sultan*, the late deposed Prince of the *Hanaisha*, a potent *African* Tribe, one of the haughtiest Men in the Universe, would have parted with either of his Daughters for that very Mare; and that near a Dozen very deserving Virgins may be purchased in any *Mahometan* Country, I believe, for the Price of a Mare of much less Fame.

To re-assume our Story. 'Marry come up, Sir, cried *Negima's* old Nurse; Our Daughter is as dear to us as *Sheikh Zdera's* Mare can be to him, let him be ever so fond of her'. 'Well, Well, said *Reduan*, I have done: But am I well used among you? Look ye; I have no more to say than this: I'll give one of my three Pistols, and my *silver'd* Stirrups; and I neither can nor will give the Value of an *Asper* more, whether I leave or take her'. This resolute Determination occasioned a fresh, and most vociferous Debate, which held the divided Factions in brisk Play for a full Hour; but, at length, Matters were brought to an amicable Conclusion, upon these Terms; 'That the cholerick Kinsman should be appeased with having his Choice of *Reduan's* Pistols and Stirrups, who was likewise to buy his new Cousin's Wife, and eldest Son, each a Pair of Shoes.' Thus was this great Dispute ended to the Satisfaction of all but *Reduan*, who thought those additional Shoes somewhat hard upon him.

Those

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Those who have Camels, mount the *Arosa*, or Bride, on one of those Creatures, in either a *Giasa*, or a *Bassora*, or other Machines of the like kind, whose Names I have forgot. These are Things of a very strange Make and Appearance, and not easy to be described. Some are Ten, or Twelve Foot high from the Camel's Back; others not only so, but jutting out near as much on the Sides; and, when used, they are covered all over with *Sashes*, *Melasaes*, and the best and most showy Female Garments they or their Friends have. In Defense of these the *Moors* and *Arabs*, in any Engagement among themselves, gain either Fame, or ever-lasting Infamy, For the choicest of their unmarried Beauties are mounted therein, and march in their Front, when they go to meet the Enemy. The Damsels, as Witnesses, from their moving Towers, of every ones Merit or Demerit, never cease to praise and encourage the Brave, while they load the Poltron with Execrations and Reproaches; for which Reason those generous *Amazons*, who so boldly venture their Life and Liberty at the Front, are seldom carried off by the Enemy without much Blood, being a Prize contended for with greater Emulation, by both Parties, than any Thing else whatever. But upon this Occasion the Emulation was not real but only Skirmishes of mock Gallantry. The Damsel's Father had Camels, and Five were decked out in the Manner I have been saying; in the most gorgeous of which Machines sat our Bride alone, and in the rest Eight of her Companions; her nearest She-Relations, with her Nurse, followed on Mules, they having near a League to go. These were accompanied by all the Horse they and their Neighbours could mount, every *Moor* set out to the very best Advantage. The Bridegroom, attended, likewise, by all the Horse he could get together, advanced to meet and receive them;

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but

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but seemingly, in hostile Manner to carry off the Prize. Multitudes of Foot-Spectators, of both Sexes and all Ages, were attentive to the Skirmish; which having lasted some Time, the Combatants made Shew of coming to an Agreement, in Form. Peace was made, and they all advanced to *Reduan's* Tent, driving the Camels, &c. before them, where we will leave the married Couple together. Poor *Reduan* had not yet done with *Stopping of Mouths*; for his voracious Guests devoured him up a large Sack of Dates, and about a Kilderkin of Butter-Milk, before he got rid of them: But, as to that Part of the Expence, every Tent near him contributed, as is usual among those hospitable *Africans*.

This is, I fancy, sufficient to give an Idea of the Method of buying Wives among those People, that none may think strange of the Offers made in *Hashem's* Name, and of the Devil, at the Head of the *Jews*, attempting to out-bid the Nobility of *Mecca* in their Pretention to *Salma*. — But must take some Notice of her own Story, which I think the idlest and most inconsistent Part of the Book; I mean, as to Blunders in the Author. Mistake me not, there are many greater Lies.

Page 310. — You are to understand, That I was married once before, and have been under the Subjection of another Husband, besides this, &c. — In the first Place, several Pages before, I remember, our Author had called her *Donzella*, a Virgin; but that when I came to this, I took Care to have altered. But to have a Lady of *Salma's* Fame and Popularity, tell of her former Marriage as so great a Secret, is somewhat odd. Then the critical Number of her first Husband's Wives, Ninety Nine, and her sex to just compleat the Hundredth, has a childish Sound. But to have called them Concubines, would have made

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made her self one too. And for so considerable a Man to leave them all to center his whole Care in watching her, and all her Motions in a solitary Castle, is still less tolerable: Nor is the whole worth farther Mention.

Page 322. — I shall here, to give the Reader a View of what sort of a Cavalcade that must be, which is mentioned in that Page, say something concerning the Manner of mourning and lamenting for deceased Friends, now in Use in those Parts of *Barbary* where I have been most conversant, and with which what my *Moor* says upon *Hashem's* Death, seems to agree. I have already made some Mention of the natural Lousiness of the *Barbary Arabs* and *Moors*, who inhabit the Country, and must add, That, except the *Hottentots*, at the *Cape of Good Hope*, there are not a People existing on God's Earth who more delight in Nastiness than they, and, I am apt to believe all of them in general do, as well *Asiatics* as *Africans*; in which they directly differ from all other *Mahometans*, who are most superstitious nice, and cleanly, even to a Fault; whereas these, even tho' they remove to Cities and Towns, still retain, in a great Measure, their native Squalidity, to the great Nuisance of their Neighbours, in whom the contrary Extreme is no less innate. The Cities of *Costantina*, *Bona*, &c. tho' full of *Turks*, and not without *Moriscoes*, People who abhor Filth, are most abominably filthy in the Streets; nor except they will, among themselves, remove the Carcass of a putrifying Horse, Mule, or the like, it may lie rotting under their Noses, for ought the *Moors* care: Yet, at which I have often wondered, these People are so very squeamish, that a Fly, getting into their Mouths, will give them a violent Vomit. But to take a Trip out of Town, where much more of their Nastiness is

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exposed to View. Before I come to my Theme, I mean their Manner of Mourning, I cannot dispence with telling my Reader of a most unaccountable Expedient, taken by their young Women and Girls, to preserve their Faces from being Sun-burnt; and not only for that, but, as they think, for Ornament. They chew Dates, with which, and Saffron, they besmear themselves, where, in the hot Weather, it soon sticks to the Skin of the whole Face, like a Mask. It is true, they lay it on as nicely as possible; but I leave every one to imagine how nicely such a *Poultis* can be daubed over a Face with the Fingers. I protest I have often seen Plaister far more nicely laid on a Wall, than Masks of this turn-stomach Ornament upon the well-featured Countenances of many Hundreds of *Numidian* Lasses: Nor is it a Wonder to see Bits of unchewed Date-Skin, like Scales of Fish, sticking on the Noses, &c. of young Fellows who have been stealing a few Kisses. As for the old Women, they are thought not to want any such Preservative; their Hides being sufficiently tanned; yet, instead thereof, they renew their *Soot* and *Tallow*, on some Parts of their Faces, tho' the Person for whom they first *mourned*, has been under Ground many a Year; saying, *They cannot forget him; besides their Cheeks and Nose feel cold and odd without it.* It is not once or twice, that this very Answer has been made me. But to their Mourning.

No sooner is the Breath out of the Party's Body, but the Mother, Wife, Sisters, or such near Female-Relations, 'till then in a Manner silent, set up loud and frightful Shrieks, running to the sooty Crocks, when, having first bebaubed their Faces, Necks and Arms with Kitchen-Stuff, and the like, or, perhaps with Honey, they render themselves rather like Devils than Human Creatures. If a Sheep, or
any

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any other Animal happens to have been newly killed, they assuredly rip open the Paunch, besmear their Garments all over with its Contents, deck themselves with the Guts, as they find them, and turn the said Paunch over their Heads. If they are of the better sort, and are accustomed to wear Linnen under their Woollen, they get their large-sleev'd Smock, (for they have seldom more than one at a Time) dyed blew, and their, once, white *Haik*, (or sort of Plad) of a rusty black. Over this they wear Pieces of *Filja*, or the coarse Hair and Wool Stuff, with which their Tents are made; and, instead of Sashes, or Girdles, bind their Wastes round with the dirtiest Cords they can find. To equip them out thus, the rottenest and most ragged Part of the Tent, being that near the Fire-Place, is cut out, and distributed. A Mother, or Wife goes thus for a Year, at the very least; in all which Time, nothing would be thought a greater Indecency than for them to be seen with clean Garments, Face, Neck, or Arms: The Hands, to the Wrists, indeed, they may wash, in order to handle their Food; and the oftener they renew their sooty Masks, &c. the more Reputation they acquire of being strict, and sincere *Mourners*, especially the Widow; for that, as much as any of her Conduct, recommends her to a second Nuptial.

Those *Numidian* Lasses, as they scarce shift themselves twice a Year, carry but a frowzy Whiff with them, at the very best; but for those of squeamish Stomachs, if they have the Faculty of Smelling, there is no coming to the *Leeward* of a Widow in her *Weeds*, within the Year of *Mourning*. Much more Bustle is made in *Mourning* for *Males* than for those of the contrary Sex. except they are Women of very great Note indeed, and the Prop of their Family. The first Thing minded, after bedecking

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themselves in the beastly Manner I have been describing, is to get ready the *Tubull*, or lugubrious *Drum*; which is made by drawing a raw Sheeps-Skin over a shallow sort of a Tub, made out of one Piece of Timber. Some *Arabian* Poet composes an Elegy for the Deceased; the *Drum* is surrounded by a Troop of Female Relations, and others, all in *Mourning*, tho' some in *deeper* than others, and by Consequence fitter to turn one's Stomach, the *Drum* strikes up in a dismal, hollow Sound, beaten methodically, in due *Measure* by an old Hag, not unlike the Representations I have seen of Mother *Shipton*, or the *Witch* of *Endor*; the *Elegiac* Composer chaunts out his Composition, in order to teach it the Parties concerned, (none of whom can read) and all the while, the *Mourners*, not only give attentive Ear to what he repeats, to which they bear the *Burden*, but move round in a Ring, scratching their Faces, till, between *Filth* and *Gore*, it would not be easy for a casual Spectator to distinguish what they are made of. After the Funeral Obsequies are over, which are generally performed the same, or, at farthest, the next Day, this *Perambulation* of the *Drum*, is, almost incessantly, continued for about a Week; and then, once a Week, for some Time; then, once a Month, for the whole Year. On the set Days for this lugubrious Ceremony, all the circumjacent, *mourning Females*, in Shoals, resort to the Rendezvous, called by them a *Mindiba*, where, they alternately *sing*, or rather *bowl*, their respective *Elegies*, for many Hours, without Intermiſſion; and many of them mortify their Faces, with their Nails, so much *is Earnest*, that they are ready to faint away with Weariness, and Loss of Blood; tho' some, indeed, sham it.

As

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As for the *Male-Mourners*, they content themselves with making a howling Noise at the Party's Decease, making Shew of scratching their Faces, abstaining from being shaved for some considerable Time, and dying their wearing Apparel blue or black. This is practised in *Costantina*, *Bona*, and all their Territories; and tho' tolerated, or, at least, not hindered, by the *Algirine Turks*, who are absolute Masters of those Provinces, is held by them, and by the Offspring of the *Spanish Moriscoes*, in utter Detestation. It is not a few Women that I have met with in my Peregrinations, who have vowed never to go out of *Mourning* for their departed Fathers, Husbands, Brothers, or Sons; by which an *English* Reader ought to understand, That they have taken up a Resolution of for ever turning the very Entrails of every nice Appetite before which they offer to make their personal Appearance; for certainly the Appearance, Scent and Aspect of a *Numidian She-Mourner* is beyond Description, or even Conception.

By what our *Moor* tells us, in the before-mentioned Page, 322. it seems, that the present Custom among the *Arabs*, &c. of exposing to View the Garments of the Defunct, is of many Ages standing: For still it is in Use; and a Corps, whether the Death was natural or violent, seldom goes to its last Home without being accompanied by his favourite Horse, or Mare, in *de.p Mourning*, that is, with some Scraps of an old, rotten, smoaky Tent, and its late Owner's Arms and Garments about it: And this is done even for the *Barbary Turks*, who, by Marriage, have *Relatives* to do it for them. But to have done with these squalid *Mourners*.

Page 344. — *While the magnanimous Abdolmutalib stood foaming with Rage and Madness, to behold his noble Unkle, a Man so renowned for Feats of Arms, so hardly put to it, &c.* — This Part of the Narrative, one would have thought, our Author might have omitted; since the perfidious Manner of the valiant *Jew's* Death makes very little for the Credit of his young Hero, whose early Prowess he had been at such Pains to describe: For it can never pass for a childish Action after what he has been saying of him, and what he affirms him to have done afterwards: So that, tho' it behoves every *Translator* to stand up for his Author as much as possible, yet, as I have already complained of his sometimes wanting Regularity and Exactness, I must take Notice of such Inconsistencies.

Page 351. — *And, in Effect, thence forwards, he was called by the Name of Abdolmutalib, instead of Jaibacanas, &c.* — See Vol. I. Pag. 324, 325. in the Note. As a farther Instance of our *Moer's* great Exactness, &c. he has from the Beginning, called him *Abdolmutalib*, and now tells us the Reason why his Name was altered from *Shyeb*, that is, *Grey-Locks*, to *Abdolmutalib*, or the Servant, or Creature of [his Unkle] *Almutalib*. — Were I to pass by such Blunders, some Criticks, with whom I have been teased upon other, as trifling, Accounts, would be apt to tax me with having over-looked them.

Page 364. — *That neither of you may think himself injured, or partially dealt withal, you shall cast Lots, &c.* This Story of *Abdolmutalib's* Vow, to offer up one of his Sons as a Sacrifice to Heaven, is looked on, by every *Mahometan*, as Gospel; and I can assure all my Readers, that this Author is
not

not the Inventor of it, nor the only Writer who has *larded* it after his *glossing* Manner, in order to give Lustre to the Merits of their Prophet's Father and Grand-Father. My private Opinion is, that if there is any Truth in the whole, the Vow was made to the *Idols* of *Mecca*, and not to the true God, of whom, I can scarce believe, the *Idolatrous Arabs* had any Notion; and they all were such before *Mahomet* broached his *Imposture*. I cannot pretend to decide of what Nature these *Lots* were, which they cast in the Temple: All I can say on this Head, is only what I am obliged for to *Monfieur d'Herbolot*, who gives the following Account of the *Lots* in Use among the *Arabians*, before the *Impostor's* Days.

' The *Idolatrous Arabs* (says that Author) used a Sort of *Lots*, to which they gave the Denomination of *Divination* by *Arrows*. These *Arrows* were without *Iron Points*, or *Feathers*, and in their Language, they termed them *Acdab* and *Azlam*. They were Three in Number, concealed in a Sack or Bag, which was held by the Person whom they called *Mahover Hobal*, which is to say, the *Diviner* who returned the Answers for *Hobal*, an ancient *Idol*, in the Temple of *Mecca*, before *Mahomet's* Appearance. On one of these *Arrows* was written, *O Lord command me!* On the second was written, *O Lord, forbid me!* And the third was without any Writing. When any one had a Mind to determine on an Undertaking, he had Recourse to the *Diviner*, to whom he carried a Present. The *Diviner*, or *Lot-Caster*, drew out from his *Sack* one of the *Arrows*; and if that of *Commanding* came out, then the Party immediately proceeded on his Design: If that of *Forbidding* appeared, he deferred entering upon what he had intended for the space of a whole Year:

' If

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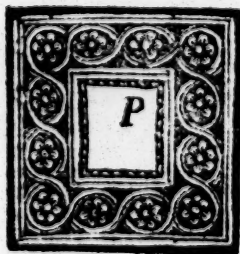
‘ If the *Blank Arrow*, which in *Arabick* was called
‘ *Menib*, was drawn, they were to draw again.

‘ The *Arabians* consulted those *Arrows* in all
‘ their Affairs, and particularly on their Marriages,
‘ Circumcision of their Sons, Voyages, Journeys,
‘ and warlike Expeditions. They had also Re-
‘ course to them for the Decision of any Dispute
‘ among themselves, more-especially about the
‘ Camels, and other Victims, which they were
‘ wont to Sacrifice, upon certain Stones, to the
‘ Idols in, or about, the Temple of *Mecca*.

‘ *Mahomet*, in his *Alcoran*, in the Chapter of *El*
‘ *Meyda*, or the *Table*, expressly forbids this Man-
‘ ner of *Divination*. It is at the Beginning, where
‘ he speaks of the Things forbidden to the *Mu ssul*
‘ *mans*. His Words are these; *Make no Divisions by*
‘ *Lots with Arrows.*’



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AGE 3.—For the Meat contained in
‘ that Dish, cried out to them, in a loud and
‘ distinct Voice, saying; ‘ O ye Chosen of
‘ the Almighty! Eat not of me, &c.’—
One may easily perceive the Affection
the *Mahometans* bear to the *Jews*, tho’
their Dominions swarm with that vagabond Nati-
on. This is not the only Author that has endea-
voured to paint them out in the darkest of Co-
lours; and the Truth is, they gave *Mahomet* more
Trouble than either the *Christians* or the *Pagan*
Arabs, which made him injoin his Followers never
to

to mention them without an Execration. — This Story of their Attempt to poison *Abdallah*, I do not find in any *European* Writer ; but it is attributed to the *Impostor* himself : And the *Vocal Shoulder of Mutton*, empoisoned by a *Jewish* Girl at *Caibar*, in order to make Tryal whether he was really God's Apostle, or an *Impostor*, and which proved fatal to *Basher*, one of his Companions, is spoke of by our learned *Dean Prideaux*, in his *Life* of that false Prophet, See Page 70 71.

All I can say to it is, That I very seldom heard that Adventure at *Caibar* mentioned, whereas many *Jews* have been upbraided in my Hearing, by zealous, or officious *Mussulmans*, for the treacherous Attempt made by their Fore-Fathers upon the *Blessed Prophet's* Father. But when I asked *Musouf Hogia*, the *Tunis* Envoy here, he told me, Both the one and the other were Fact.

Page 34. — ‘ Give him the Form and Stature of Adam, &c. — the Beauty, the Fortitude, and the Chastity of Joseph, &c.’ — Our Historian, here, by an unpardonable Forgetfulness, makes the Angels, whom God had sent to make his Elected New-born Apostle the very Quintessence of all Perfection, most unaccountably disobedient to the Divine Decrees. He might have called to Mind, that the very least Inch he himself had given to Father *Adam's* Height, was Thirty Spans ; nay, in one Place, he has it so many Cubits : And every one, as well *Mussulmans*, as *Jews* and *Christians*, who have treated of this Prophet's Deeds and Morals, unanimously agree, that he came far short of the Patriarch *Joseph* in Points of Continency, which I take to be somewhat Synonymous with Chastity. But, indeed, *Mahomet* is reported to have mightily affected the being thought to resemble *Adam*

in Countenance and Gesture: But the World had only his own Authority for this Resemblance; he giving it out, That when he confabulated in one of the Heavens, I forget which of the Seven, with that our primitive Father, he not only made that Remark himself, but was told so by his Conductor *Gabriel*, and several other Angels. This I have been informed by some deep read *Mussulmans*, tho' this Author has omitted mentioning it: But it cannot be expected he should remember every Thing: Besides, he says, in his Preface, That he he had few, or no Books to consult; the *Inquisitors* having made as great a Havock of them as of their Readers: And, by the Pains he has been at, and the Zeal he expresses, I am more than half persuaded, that had his Library been compleater, many Errors, which have escaped, would have been prevented. Thus much I look on my self obliged to intimate in his Justification.—The Angels, in the succeeding Lines, are enjoined to command *all Nations, of what Persuasion, Customs, or Language soever, to acknowledge that Chosen Messenger*: — But, alas! very many Nations proved, likewise, disobedient! Nor could I ever get Intelligence, whether, in any of our *Western* or *Northern* ancient Records, Mention is made of the Angels having delivered their Message. If they did, those petulant Nations are to be blamed; if they did not, the Messengers are no less answerable for their Neglect, in that Point, than they are in not making *Mahomet* a Giant, and as chaste as *Joseph*; nay, and as perfect in every Respect, as all the Patriarchs and Prophets, put together; for so any one, who will give himself the Trouble of turning to *Page 34* in this Volume, will find they were ordered to do.

A few Lines lower, in the same 35th Page, the Infant Prophet, is brought back, from his *universal Visitation*, to his Mother's Lap, newly dressed in Green Silk. This Colour, that is, *Sea-Green*, was the *Impostor's* own Favourite Livery, and in all *Mahometan* Countries, none are permitted to wear *Turbants* of that Colour, except the *Shurfa*, or *Shreefs*, which are such who can prove themselves gradually descended from *Mahomet* himself. They will not suffer any Garments for the more ignoble Parts of the Body to be worn *green*, and are highly incensed against the *Persians* for wearing *green Breeches* and *Shoes*.

This was, not very many Years since, one of the main Causes of a War between them and the *Turks*; and before a Peace was to be concluded, the latter positively insisted, that this grand Affair should be adjusted. But the *Persians* pleasantly stopped the Mouths of the *Turkish Mufti*, and his Tribe, by saying, 'That provided his *Ottoman Highness* would issue out Orders, That, on Pain of Death, no Animals, of what Species soever, should presume, with their unclean Feet, or Excrements, to pollute and contaminate the Purity of the Grass of the Field, which was the natural, original *Green*, whereof what they held in such Veneration was but a faint, unlively Representation, the *Persian* Monarch would not fail to take all requisite Care, That not one of his Vassals should ever dare to be seen with *green Shoes*, or *Breeches*': Adding, 'That, tho' it would be immediate Death for any *Christian*, *Jew*, or *Pagan*, to approach the Holy Ground of *Mecca*, from which nothing could exempt him but his instantly embracing *Islamism*, yet the *Green-Velvet* Covering for their *Sanctum Sanctorum*, the Sacred *Caaba*,
was

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' was, generally, of *Christian* Texture, woven by
' the unpurified Hands of the *Uncircumcised*.' —
The *Algerine Turks*, being a lawless Sett of Men,
are not such rigid Venerators of that sanctified
Colour, nor of its *Wearers*, as are the rest of their
True-believing Brethren; and I have known many
of them, who could have no Manner of Claim
to *Shreeffship*, wear *green Turbants*. What I have
more than once heard from one of them, is, in
my Opinion, not unworthy a Place in these *Re-*
marks. — The *Grand Signior's* own Ships are not
half so much dreaded in the *Archipelago*, or in all the
Ottoman Ports, as are the *Barbary* Corsairs, and
more particularly those belonging to *Algiers*. No
young Women, or handsome Boys, are suffered to
walk the Streets while they are on Shore, and
Murders are very frequently committed by them,
almost with Impunity; for if the *Affassine* can
but reach the *Algerine* Ship's Boat, he is out of
Danger; and, even without his gaining that
Sanctuary, few care to venture to lay Hands on
any who is under the Protection of the *Algerine*
Flag: So great is the Privilege enjoyed by those
notorious Robbers. — A *Turk* in that Govern-
ment's Pay, having stayed at *Smyrna*, after his
Ship's Departure, on Account of disposing of
some Merchandize he had brought thither, had an
Affair with a certain Shop-keeper, who was a
Shreef, which was at last brought before the *Cady*,
or *Chief-Justice* of the City, to be decided. The
Shreefs, notwithstanding their illustrious Pedigree,
are not always the justest Dealers, nor are recko-
ned to have the honestest Principles, even as to
their Morals; and are, generally speaking, most
vilely addicted to unnatural Sins: But I cannot
say this *Cousin* of our *Prophet* was guilty of that;
tho' I shall presently make him appear to be a
pilfering Knave, as I have found many of his *Cloath*

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to be. The *Western Turk* was laying out a Sum of Money with him, in Goods proper for his own Market, at his Return Home. The *Shreef* being a Dab at *Legerdemain*, conveyed one of his Chap's *Sultanies*, or Pieces of *Mussulman* Gold, into his Mouth, and would fain have had another, to make up the Number he was to receive for his Wares, which the chafer had already sent away to his *Khan*, or Inn, and had honestly paid for. The *Propbet's Kinsman* insisted and persisted, most tenaciously, in having his full Sum made up, and, in the Conclusion, grew very clamorous. An *Algirine* is, with Justice, reckoned a mighty honest Man, if he pays once for a Thing, being so much used to Plunder, as they all are, even to a Man; and our *Merchant-Soldier* took it exceeding heinous to be required to pay twice: But his Ship was gone, and he found himself in a Quandary. He was very positive he had perceived the Manner of his Gold's vanishing, and was certain he knew where it lay deposited; but that he kept to himself, only affirmed, That he had paid the whole: Yet every one of the By-standers, who had gathered about the Shop, at the Noise the *Shreef* made in *demanding his Due*, and *asserting his Innocence*, in one Voice, gave it against the *Plaintiff*, (tho' these Parties were both *Plaintiffs*) alledging, *That Bobba Shreef was above being guilty of any such mean Action; and had never been known to tell a Lie in his Life.* This was a Character of a Man that would have stopped the Mouth of any but an *Algirine*: But he was resolved to believe his own Eyes, was sure he was not drunk, and found in himself a vehement Propensity to make the *Eastern Turks* sensible, That a Native of *Turky*, after once having tasted *Algiers* Water, was no less *above* being baffled out of his Reason, than the Person with whom he was disputing, was held to be *above* being guilty of such despicable, mean Actions

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Actions as *Lying* and *Cheating*. But he was the only *Algirine* at that Time in *Smyrna*, and his *Antagonist* wore a *green Turbant*. Unsurmountable Obstacles! But *Audaces Fortuna juvat*. Finding he could make nothing either of his *Shreef*, or the Company, by Dint of rational Argument, he demanded *Shabar-Allab*, which none dare refuse: so before the *Cady* they go; the *Western-Plaintiff* still watching the Motions of the *Eastern-Plaintiff*, that no Sequestration of his Gold from its Depository might be made, by his light-fingered *Brother-Plaintiff*. He had prudently refrained from giving any ill Language, which would have been a Handle to those who followed in the *Shreefs* Behalf, some of whom were themselves *Shreefs*, to have pleaded the Violation of the Respect due to their *Cloath*. The *Cady* heard both Parties, and soon determined for him who brought *Numbers* to appear for his *Reputation*, in Prejudice of the *Foreigner*, who was alone; and was so far from having the distinguishing Honour of the *green Turbant*, that he wore no *Turbant* at all: But, who, however, thinking it beneath his own *Cloath* to put up, so tamely, an Injustice of that palpable Nature, to the belying of his seeing Faculty, boldly insisted in demanding his Right, telling the *Cady*, ' That he was sure he ' would have decided the Matter otherwise, had ' the *Algiers Squadron* been still there: That he ' was very well assured the Knavish *Shreef* had his ' Money about him, with a Design to defraud him ' of it: And, that, since he could not find *Justice* ' where he ought to find it, he was determined to ' take it, after his own Country *Fashion*. ' I know you to be a mischievous, dangerous People, replied the Judge; but rather than any worse shall come of it, what is to be done, let it be done here, in my Presence; I will not be against any Thing that is really *Justice*. You say you paid the *Shreef* Fifteen *Sultanies*; he owns the Receipt

of

f but Fourteen. Now, Bobba Shreef, Have you the Money about you, or no? I have, said he; and if you find any more than those Fourteen, and some Aspers, which I had before, then I am a Cheat, an Impostor, and a Lyar. The now Defendant stood a strict Search, and produced his Purse, in which, and all his Pockets, no more was found than what he had owned. ' Now, cries the Cady to the then Plaintiff, I hope you are convinced. If your Country Justice teaches you any more scrutinous Inspection, you are free to use it. ' Since you give me Leave, (answered the African), to use my own Methods, here in your Presence, which, had you refused me, I would, infallibly, have taken as soon as I had got without these Doors, In the Name of the Omnipotent God, Amen, I begin; coming up to the Shreef, taking off his Turbant, respectfully kissing, and decently laying it on the Cady's Cushion, and collaring the Owner of that revered Ornament, You are conscious, Bobba Shreef, continued he, that what has hitherto passed between us, is, on your Side, mere Pageantry and Grimace. Come, give me my Piece of Gold, or acknowledge you have it, and we will part Friends, as we met. Come, Bobba Shreef; People say you are an honest Man; shew your self such. Enough of this Nonsense; you do but expose us both. All the Answer he got, was only, You hurt me with your Knuckles! What do you mean? There was very little Appearance of the *Algirine's* having any Inclination to let go his Hold. ' Cady Effendi said he, take Notice of our *Barbary* Method of doing our selves Justice: You will say it is better than yours. ' With that he gave the Shreef a most unmerciful Slap a-cross the Jaws, with a brawny Hand, which I have often seen, and which seems to be no light one, and then another, another, and another, to about a Dozen in all; and between each held out the same Palm, extended, which had made so free with the left Side of the

I *Some* REMARKS, &c. on the

Patient's Face, under his Mouth, giving him excessive kind Words and Exhortations to prove himself an honest Man, as Folks were apt to say he was. The poor *Shreef*, stupified, amazed, and utterly confounded, finding no End of this *Algiers* Method of recovering Money, and not being able to endure above half a Dozen more of those weighty *Cuffs*, at length took his Chap's friendly Advice, and spit out the imprisoned *Sultany* into that Hand, which, sore against his Inclination, had been so very familiar with his Chops, &c. The *Cady*, and Spectators, could say little to the Matter, but, *Who would have thought it? These Al-girines are the Devil! Yet, they are no Fools!* There was no longer staying for *Robba Shreef* there; so he re-assumed his Badge of *Shreefism*, and hastened out of the Sight of so many Eye-Witnesses of his Disgrace. — My Relation of this Passage comes far short of the seeing it acted by the Party himself; which is, in Reality, a very diverting Scene. — It is wonderful to behold what an unaccountable Alteration the *drinking Algiers Water*, as their Phrase runs, makes in the *African Turks*; who, when they first land in *Barbary*, from *Turky*, whence they are, once in Three or Four Years, picked up, and are no other than the very Dregs and Scum of the *Turks*, have an humble, harmless, innocent, inoffensive Aspect, and are most complaisantly submissive and obedient to their Superiors; but, before they have received the *Algirine* Pay, for many Months, they grow insufferably proud, insolent, and mischievous; the very worst of them having his Eyes on the *Dey-ship*, or supreme Command, as well knowing, That the Person who then lords it, with an absolute, despotick Sway over the extensive Dominions belonging to that licentious State, whose chief Subsistence is in Land and Sea Depredations, came on Board the *Algirine* Corsair in the
very

very same Condition as themselves: For, tho' the *Grand Signior* has a *Bassa* constantly resident there, yet he is no other than a *Cypher*, a mere Figure of Authority; having, for many Years past, been debarred the Liberty of going to his Country *Villa*, nay, even out of Doors, without asking Leave of the *Dey*; whereas, formerly, The *Bassa* was King, or Vice-Roy of the whole Realm, under the *Ottoman* Emperor. The *Dey* is now, as long as it lasts, one of the most absolute Sovereigns in the Universe; but few of them die a natural Death. Let us return from this Digression.

Page 124. — ‘ I am come to acquaint you, Sir, That there is a certain Person standing without, &c. ’

— Here the Author seems, most artfully, to endeavour to infuse into his Readers a Notion, not only of the Resignation of his Prophet to every one of God's Decrees, but likewise an Idea of the Intrepidity of both himself and his Daughter *Fa-tima*; nor will any *Mahometan* allow, that any of that Stock ever knew what Fear meant: And, notwithstanding their high Veneration for *Abraham*, whom they call God's *Friend*, they always take Care to give the Preference and Superiority to *Mahomet*, whenever any Thing like a Comparison, or Parallel is drawn between that pretended Prophet and any of the *Patriarchs*, or *Prophets* of God. See Vol. I. Page 133. in the Note. This Partiality scarce ever appeared more than in this Place. The certain Person, here mentioned, was *Azrael*, the Angel of Death, of whom much is said, up and down, in this Work, particularly in Vol. I. Cap. VI. where, what passed between him and *Abraham*, confirms what I have been saying. There, in order to instill into his Disciples a Notion that their own Legislator was formed of a quite different Mould than even the perfectest of Men, even than he who

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was found worthy to be elected from among Mankind, for the Almighty's *Friend*, our *Aragonian* makes God lay His Command on that terrible Angel, to *assume a most glorious Form, and to appear before His Friend Abraham, with nothing capable of striking Terror, but rather in an Appearance proper to inspire him with a Thousand ecstasick Raptures*; and the Description there given of him is somewhat particular. Yet so far was *Abraham* from having the Resolution, or Presence of Mind, as had *Mahomet*, or even *Fatima* his Daughter, on the like Occasion, that in *Page 135. Vol. I.* that Patriarch is represented not only jealous to Madness, but likewise ready to sink into the Earth with Fear at *Azarael's* Appearance; nor could he be easy, till he had got rid of so formidable and unwelcome a Guest; Whereas here, *Fatima* seems little concerned, except with the Apprehension of losing her beloved Father; and as for the *Prophet* himself, who *never knew what Fear meant*, he will not rest till the *Messenger* is introduced: But that his Eagerness may probably, be imputed to his Impatience of taking Possession of the delicious Paradise, replete with Nymphs with large, Sloe-black, rowling, brilliant Eyes; who were created on Purpose for him, and whose Virginities were to be constantly renewed as soon as lost, and of all which he was to make Choice of as many as he pleased, and best liked, leaving the rest to be divided amongst his faithful Followers, and that in no less a Number than Forty to each *True Believer*, tho' he himself, no more in the *next Life*, than in *this*, was not to be tyed up to any set Number. It is to be presumed, that, had any such Promise been made to the good *Abraham*, he would scarce have been so terrified at the Approach of the *Messenger of Death*: But, it seems that *God's selected Apostle* had a much greater, and more desirable Inheritance allotted him than had *God's especial Friend*,

As our Author has contented himself with only giving some Account of the *Impostor's* Birth, Infancy, Progress thro' the Heavens, and Death, and has reduced all the rest of his Transactions to a brief Recapitulation, I shall, likewise rest contented with what little he has said on that copious Theme, referring the Reader to Dean *Prideaux*, who has obliged the Publick in treating thereon with much more Particularity. But I think it not needless to deliver what a certain *French* Author, a *Protestant*, says concerning the *Impostor*, and his Life, written by that Learned and Reverend Person.

' The *Life of Mahomet*, by Dr. *Prideaux*, says he, is a very good Collection of all that has been said, with any Appearance of Probability, concerning this *Impostor*, and a compleat Refutation of *Deism*: But, in the main, I cannot perceive by what Means we can ever come at a good History of this Man. We cannot very well depend on the Testimonies of several *Arabian* Writers, who, as it appears to me, were not in Being till long after him, and who could not write otherwise than by Tradition; and it is evident, from the un-intermitting *Miracles*, with which they have larded their *Memoirs*, that they are desirous of giving to their *Sect* an Origin, to the Belief of which, we *Christians*, who receive the Gospel of *Jesus Christ* as the *Evangelium Eternum*, come from God, and after which we are not permitted to think of any Thing else cannot reconcile ourselves. It is true, that we receive the *Miracles* which His *Apostles* have handed down to us by writing; But this Case is quite different from the other, as Dr. *Prideaux* plainly demonstrates. *Jesus Christ* performed several of those *Miracles* in the Eye of Heaven and Earth; and the *Apostles*, his

Contemporaries, expired in Torments, publick-
 ly maintaining what they had *heard, seen and*
touched, during the Course of His *Ministry*,
 without its being in the Power of any earthly
 Means to stagger their Perseverance, nor that
 of their primitive Disciples, who, with them,
 were Witnesses of the Wonders which had oc-
 casioned their Conversion. This is what cannot
 be said of *Mahomet*. He is, in his *Alcoran*, angry
 with those who demanded of him Signs and
 Prodigies. He shewed them, they tell us, in his
 Infancy, and puerile Years; that is to say, when
 he had not any Occasion for them: But he did not
 any afterwards, during the Time of his *Mission*,
 when it was most requisite he should: And it
 does not appear that his first *Profelytes* ever ve-
 rified, or justified his *Titles* to the World by any
 Divine Operations, or by a glorious Martyrdom.
 I, from hence, therefore, conclude, That, all
 these pretended *Miracles* have been introduced
 since his Time, and that, by a rational Conse-
 quence, we ought very much to suspect the Truth
 of these, as well as of the rest of the Circum-
 stances wherewith this *Impostor's* Life has by them
 been glossed. I have the same Sentiments of
 most of the Particulars delivered us by the *Greek*
Authors, of the *Low-Empire*, who were not *Ma-*
hometans: I know not of any who were Con-
 temporaries with him. Dr. *Prideaux* quotes not one
 of that Class. *Theophanes* and *Anastasius* were liv-
 ing in the Eighth or Ninth Centuries, and no
 earlier: And as for *Euthymius Zigabenus*, *Bartho-*
lomeus Edessinus, *Cantacuzenus*, *Cedrenus*, *Zonarus*,
 and abundance of others, without forgetting *Jo-*
bannes Andreas Maurus, whom Dr. *Prideaux* quotes
 in every Page, and in particular, you will be
 pleased to give me Leave to distrust his Vera-
 city, for very *substantial* Reasons. I am not
 obliged

obliged to believe the Report of an Enemy, more-especially of a *Run-away*, who has, more than once, been found guilty of Prevarication.

‘ You will then say, What is it we do know concerning *Mahomet*, and upon whom is it we are to depend ? I answer ; We must look upon him as an *Impostor*, till such Time as his *Titles* are thoroughly proved and verified : And as to what regards the Circumstances of his Life, we must content ourselves with mere Generalities of no very great Importance ; as for Example ; That he came into the World about the End of the Sixth, or the Beginning of the Seventh Century, in the Fortieth Year of the Reign of the Emperor *Anuschirvan* the *Just*, on the Twelfth Day of *Rabiel Awel*, which is their Third *Month*, or *Moon* ; That, at his Birth, he was called *Muhammad-Mustapha* ; that is *Venerable* and *Sanctified* ; That, being in his Forty First Year, he gave it out, that he was *Inspired*, and boasted, that he had received from God the *Crown* of *Prophecy*, the *Robe* of *Mission*, or *Celestial Apostleship*, (you know the *Oriental Style*) in Consequence whereof, they tell us, he was obliged to call Mankind in general to the Profession of *Islamism*, which is to say, his *Religion* : That, he performed the Function of his *Apostleship* at *Mecca*, for the Space of Thirteen Years ; but that, in the Fifty Third Year of his Age, he found himself necessitated to give Way to the *Tide*, and to make his Escape from thence to *Yatbrib*, or *Medina* : That this *Flight* of his happened on the Eighth Day of the same *Moon* in which he was born, and on a *Friday* ; from whence, probably, arose the Distinction the *Mahometans* have for that above the other Days of the Week, notwithstanding, for their celebrating it, they alledge another Reason,

' viz. That it was on a *Friday* that the first Man
 ' was created, [*which is most true*] and worshiped
 ' and adored by all the Angels [*which is most*
 ' *false.*] That in Process of Time *Mahomet* retur-
 ' ned to *Mecca*, and, by Force of Arms, accom-
 ' plished that, of which before he had only laid a
 ' rough Scheme amongst his Friends and Abet-
 ' tors, by Way of Persuasion: That, at length,
 ' after several Advantages gained by him, both
 ' *within* and without the Cities of *Mecca* and *Me-*
 ' *dina*, he died in the latter of these Towns, aged
 ' about Sixty Three Years: That, some affirm him
 ' to have been a posthumous Son, and others con-
 ' tradict it: That his Mother was a Lady of very
 ' considerable Rank, named *Amina*, Daughter to
 ' *Wabab*, which Lady took a particular Care of her
 ' Son, and amongst others of her Cares of him,
 ' she put him to be nursed by one of her best
 ' Friends, a Woman of a very honest Family, of
 ' the Tribe of *Benisaad*: That, as to *Mahomet*
 ' himself, he had Four Sons, by different Women,
 ' and as many Daughters, of all which only his
 ' Daughter *Fatima*, Wife to *Ali*, his Uncle *Abu-*
 ' *Talib*'s Son, lived to grow up: And, that, in
 ' Conclusion, the most illustrious of this pretended
 ' Prophet's Companions were *Abou Beere*, *Omar*,
 ' *Othoman*, and *Ali*, the Two first his Fathers in-
 ' Law, and the last his Cousin, and Husband to
 ' his only surviving Daughter; all of them his
 ' immediate Successors, and of *blessed Memory*.'

' These, I assure you, continues this Writer,
 ' are the most essential Heads of what you will
 ' find, worthy of Credit, concerning this Man:
 ' For as to the *Miracles*, &c. with which some
 ' have embellished the History of his Life, and
 ' the scandalous Calumnies wherewith others
 ' have stained it, I must once again beg Permis-
 ' sion

sion to declare, 'That of the first, I will not believe a Syllable, and for the latter I shall suspend my Judgment.'

As this well enough agrees with what I intended to say upon this Subject, I chuse rather to deliver the Words and Thoughts of another than my own. Were it not for some Reasons, which will presently be mentioned, I should have closed up here.

Had I been inclined to give Way to the Remarks which some *would-be* Criticks have made upon this Performance, the Sequel of it had never seen the Light. Some, with an uncommon Solidity of Judgment, called it a *Burlesque* on the Scripture; as if those who knew better than they, could be ignorant of the whole Mass of the *Impostor's* Doctrine being little else. Others, who really ought to argue more judiciously, have intimated, that it was dangerous for such who were not well grounded in their Faith, to read it: Than which a *Portuguese Inquisitor* could not have said more! It is, in my humble Opinion, rather, very proper for them to read it, were it for no other Reason than to open their Eyes, with Amazement, that so large a Part of the Universe could, so unaccountably, be imposed on, and led into such gross Errors, and palpable Absurdities, by an illiterate *Barbarian*; and, at the same Time, to make them in Love with the Purity of the Religion in which they were born and educated, and which is visibly grounded on so much more Reason than is that Medley of inconsistent Incoherencies, *Mahomet's Alcoran*. Indeed it contains abundance of good Morality, which might make the best of us blush to see ourselves so much outdone, by an ignorant, tho' subtil *Heathen*, if I
may

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may so call one who detested *Idolatry*, and taught the Worship of the *real*, the *only*, and the *self-existing* God, tho' after his own Manner: But the Writings of the *Pagan Romans* sufficiently shew that *Mahomet* was not the first whose Morals, generally speaking, we ought to imitate.

The Criticisms of such *Sciolists* never disturb my Thoughts, any more than does the Fault found, by another of that Class, with my Story of *Sidy Messoud Ben Bou-Saadia*, in *Vol. I. Pag. 238.* as a Matter too trifling, too absurd and too incredible to appear in Print. Now, I have been told very much to the contrary, by Persons upon whose Judgment I shall much sooner depend: Tho' I should have least expected this Censure, from a Gentleman whose Principle would oblige him to take it for an undeniable Proof of *Heresy*, nay, *Blasphemy*, if any should offer to dispute the Veracity of any one Particular contained in the Book of *Legends*, many of which are still more incredible and absurd than the Story of *Sidy Messoud*; yet I must own it to be silly and trifling enough, and the *African's* Imposition on the Publick very gross; [but he found it to turn to Account; and never attempted to pronounce Damnation against those who made a Scruple of pinning their Faith upon his Sleeve; I believe many will hold with me, that politer Nations than the modern *Numidians* are as grossly imposed on by less inoffensive *Conjurers* than poor *Sidy Messoud*. The ingenious Author of the *Tale of a Tub*, tho' in ludicrous Terms, has saved me the Trouble of a farther Reply. ' One Time, says he, speaking of Lord ' *Peter*, he swore he had a *Cow* at home, which ' gave as much Milk at a Meal, as would fill ' Three Thousand Churches; and what was yet ' more extraordinary, would never turn sown.

Another

Another Time he was telling of an old *Sign-Post*, that belong'd to his Father, with Nails and Timber enough on it to build Sixteen large Men of War. Talking one Day of *Chinese Waggon*s, which were made so light as to sail over Mountains; *Z——nds!* said Peter, *where's the Wonder of that?* By *G——*, I saw a large House of Lime and Stone, travel over Sea and Land, (granting that it stopt sometimes to bait) above Two Thousand German Leagues. And that which was the good of it, he would swear desperately all the while, that he never told a Lye in his Life; and at every Word, By *G——*, Gentlemen, I tell you nothing but the Truth; and the *D——l* broil them eternally who will not believe me.' His palming hard mouldy Crusts upon his Brothers *Martin* and *Jack* for Slices of *Mutton*, was of the same Stamp; so that, to confess my *Bible*, I hope it cannot be termed Partiality. Lord Peter's insufferable Insolence puts me so vehemently out of Conceit with him, that I would much easier bear an Affront from either of his Brothers than from himself: And as for my harmless *Conjurer*, as taught by no less a Person than his Prophet *Mahomet*, he says, *Believe and Welcome; I shall love you the better if you do*: Whereas the imperious Lord Peter thunders in one's Ears, *Do otherwise than believe if you dare*.

I am not setting up my self in an obstinate Vindication, either of the *Mussulmans* in general, or of the Author, whose Work I publish, in particular; much less will I go about to justify any of my own Blunders: Yet I cannot say I like to see those who have but half an Eye laugh at others who have lost one of theirs; nor am I fond of hearing Snarlers carp at what they are utterly incapable of mending. My *Moor's* prophetick Light which glares throughout his whole Work, is, in
Reality,

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Reality, not one Jot less ridiculous, and even inconsistent with common Reason, than Lord *Peter's* Mutton, his Father's Sign-Post, or the itinerant House: But yet, I must, once more inform the candid Reader, That, of my own certain Knowledge, it is taken in the literal Sense only by those, among them, of a Faith more implicate than that of the Majority of their Learned, who, I believe in general take it *Figurativum*, as do likewise not a few of them the *Prophet's* amazing Pilgrimage, through the Seven Heavens, in so small a Part of the Night as he is here said to have performed that unaccountable Journey: Not but that I have, also, heard some Zealots, who passed for Men of profound Letters, with Eagerness in their Countenances, and Credulity stamped on their Mustachoes, exaggerate that Miracle still farther, positively affirming, That the *Apostle*, surprized with *Gabriel's* Message, and impatient to behold the Coelestial Glories, in hastily quitting his Apartment, with the Lappet of his *Bornoose*, or Cloke, overset his *Ewer* of Water, and made so expeditious a Return, that he found it still running; adding, by Way of Corroboration, *Can you instance any of your Christian Saints who did any Thing like this?* Now I must ingenuously own, That I have the very same Inclination to believe every Syllable of this, and all the rest of our *Moor's* Trumpery, as that *St. Dennis*, after his Decollation, carried his Head under his Arm, for I don't know how many Miles, as he is recorded to have done.

Mahomet must be allowed to have been a Man of strange Natural Parts. and his Genius led him that Way. The deplorable Corruption of the *Christian* Church, rent in Pieces by Schisms in the Age wherein he appeared, gave him Encouragement; and yet, notwithstanding those Advantages,
and

and the gross Intellectuals of the *Arabs* his Compatriots, he had many Difficulties to encounter withal. As to the rest, stupid and ridiculous as the Bulk of his Doctrine certainly is, tho' well enough adapted to the Palates and Sentiments of the Generality of those who were to receive it; yet the learned and impartial Monsieur *Reland* has fully and candidly convinced the World, how ungenerously it has been calumniated and aspersed by less candid Writers. For my Part, I only deliver my Author's Sense, and do my best to make intelligible to every Capacity some of the most intricate Passages I meet with.

I have somewhere else already taken Notice, That the Original Text is crowded with innumerable *Arabick* Words, and most of them in such uncooth Disguises, that I have been very frequently puzzled to know what to make of them; and, not without some Grounds it may be presumed, I was somewhat apprehensive of being charged with practising the *Black Art*, especially by my Female Readers, if, for the Satisfaction of some few of the more curious, I had inserted many more of those *Heathenish* Words than I have already done, and which I could scarce avoid.

Nay, to pleasure that Sex, I am going to transgress the Rules of Order and Method, by far, more than ever I designed; and the following Digressions from my Subject, and for which I am at a Loss how to apologize, are wholly owing to the Injunctions laid on me by some Ladies to whom I cannot refuse any Thing. Many of the Sex express a more than ordinary Longing to know all they can of the Notions of that abominable Race of Men, those insufferable, jealous-pated Tyrants, as they call the *Turks*, and others of that Persuasion,

on, who fill their Apartments, or rather Prisons, with Wives and Concubines, they say, merely, when they are weary of them, to turn them off at Pleasure, without, on the poor Womens Side, the least Provocation for such unworthy Treatment.

I was in Hopes I had already said enough upon that Subject ; but it seems I have not : For you must know, that some have the Curiosity to make me communicate to them every Line of all this, as it goes on, both in Manuscript and Print. This is somewhat like *running the Gauntlet* ; for I am often severely taken to Task, and have Matters put as Home to me, as if I was answerable for every *Mussulman's* making such an *undutiful* Husband, as they will needs have it they all are, *to a Man*. It is to very little Purpose for me to refer 'em to some of the foregoing Pages, and particularly to the Discourse I had with the *Tunis* Envoy ; I am cut short with a, *Come, Come ! These are Crimes of a black and heinous Nature, highly meriting the utmost Resentment of every Woman of Spirit. Is that all they can say in Justification of their insupportable Jealousy, and tyrannizing over those whom they rather ought to cherish as themselves. And, Why cannot they confine themselves to One lawfully-married Wife ?*

To shew the Willingness I have to gratify, in some Measure, my Fair *Inquisitors*, and of others, unknown to me, who may, possibly be no less curious and inquisitive than they, I will endeavour to satisfy them, tho' I shall be forced to borrow some of my Intelligence, and run the Hazard of being censured for my Pains.

The first Thing I shall advance in Answer to *What they can say for themselves*, shall be a Passage I met with to the same Purpose, in *De la Motraye's Travels*,

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Travels, which, with a very little Variation, I introduce in his own Words.

The Person was a *Turk*, who, had been very conversant with *Italians*, in whose Country he had been some Years a Slave, and that Author assures us, That the Discourse was made to himself, in Return to some Fault he had been finding with the *Turkish* common Custom of divorcing their Wives, their Jealousy, and other Matters he laid to their Charge. ‘ I am at a Loss, said the *Turk*, ‘ to comprehend the unaccountable Rashness of ‘ you *Christians*, in your Marriages ; How a Man, ‘ without being assured of the Conformity of a ‘ Woman’s Temper with his own, can venture to ‘ be bound to her for Life ? And, on the other ‘ side, How a Woman can run the same Hazard ‘ with a Man ? And it is to the indissoluble Knot, ‘ with which they link themselves, that I wholly ‘ impute all their Jarrs, Divisions, Confusions, and ‘ and frequent domestick Combats. Experience ‘ too often shews us, that among the *Christians* who ‘ live under our Government, one Woman makes ‘ more Noise than a Hundred in our * *Harams*, ‘ which is the Cause that they are assigned peculiar ‘ Quarters, separate from ours, in all Cities and ‘ Towns, that we may not be perpetually disturbed ‘ and incommoded with their Clamour.

‘ Nor are our *Mosques*, like your Churches, Places ‘ of Rendezvous for Lovers and their Mistresses, ‘ whither both Men and Ladies come dressed up in ‘ the fittest Manner to create Desire in each other,

* *Haram* is the Women’s Apartments, into which no perfect Man is suffered to enter, except the Owner ; not even the nearest Relations.

‘ and

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‘ and that, if they proceed no farther, puts them
‘ upon Practises to which we are utter Strangers.

‘ You wrong us extremely to call us Jealous,
‘ because we confine our Women, not suffering
‘ them to frequent publick Diversions, nor to ex-
‘ pose their Faces, which, if handsome, make an
‘ Impression on the Minds of the Beholders, but
‘ only allow them to see without being seen. We
‘ do this, because we know our own *Feible* for a
‘ fine Woman, and are not ignorant of the natural
‘ Inclination which the Sex may have for Men they
‘ like, if a favourable Opportunity offers. For
‘ this Reason, we take all the most effectual Pre-
‘ cautions imaginable, to prevent, in our Wo-
‘ men. any such Accidents as we are not willing
‘ to suffer; tho’ if they should happen, we do
‘ not resent them as you do, who either engage in
‘ a Duel with your Rivals, cause them to be as-
‘ sassinated, or else revenge your selves upon your
‘ Wives. On the contrary, our Keys, our Lettice-
‘ Windows, our Eunuchs, our Mothers and our
‘ Aunts are our Arms and our Guard: And if, not-
‘ withstanding these Precautions, they still find
‘ Ways to betray us, so that we can convict them of
‘ their Perfidy, we have a speedy Remedy at Hand,
‘ by divorcing those to whom we were legally con-
‘ tracted, and selling our Slaves in the Market.

‘ If we love Revenge, we need only expose the
‘ Guilty to the Rigour of the Law, which in-
‘ flicts on them immediate Punishment: And all
‘ this is done without Noise, without Quarrels,
‘ Clamour, or Jealousy, on our Parts; the Evil
‘ being no sooner found out than we apply a Re-
‘ medy. But if still we have Love enough for the
‘ pretty She-Transgressors to forgive what is past,
‘ we re-double our Precaution, confine them more
‘ strictly

‘ strictly, and set over them more vigilant Keep-
 ‘ ers, without killing, or quarrelling with any :
 ‘ In short, our Love is neither jealous nor bar-
 ‘ barous.

‘ As to the rest, we treat our Wives and Concu-
 ‘ bines very well : We furnish them with fine Cloaths
 ‘ and a good Table : We oblige them not to any
 ‘ laborious Work, but only to take Care of the
 ‘ Family Affairs, at Home, while ourselves do the
 ‘ same Abroad. They have their Diversions among
 ‘ themselves ; and if we are rich enough, we buy
 ‘ She-Slaves to do the whole Business of the House,
 ‘ and when they themselves put their Hand to any
 ‘ Thing, it is voluntarily, and for an Amusement.
 ‘ We give them Leave to go Abroad, and to visit
 ‘ the *Harams* of our Acquaintance, with some Body
 ‘ to have an Eye over them ; and if we deny them
 ‘ this Liberty, or any other proper Privilege, they
 ‘ have the same Right as we to demand a Divorce.
 ‘ As to our Concubines, if we perceive they have
 ‘ any Dislike to, or Antipathy against us, we
 ‘ dispose of them in the Market, or elsewhere.

‘ What you say concerning Virtue, it is no
 ‘ other than a perfect Chimera : Nothing but the
 ‘ Education which the *European Christians* give their
 ‘ Daughters, and consists wholly in a selfish Osten-
 ‘ tation of Honour, outwardly kept up, in Hopes
 ‘ of getting a Husband, or for Fear of losing the
 ‘ Gallant who addresses them.

‘ Granting what you alledge to be true, replied
 ‘ *De la Motraye* ; if this Education of ours, which
 ‘ you deny to be Virtue, restrains the Sex within
 ‘ the Bounds of their Duty, as it generally does,
 ‘ it has at least the desired Effect, and is far pre-
 ‘ ferable to that which you give your young Girls,

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[who

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‘ who are taught, what with us, would be reckon’d
‘ very vicious and indecent ; as immodest Songs,
‘ Dances, and amorous Gestures, &c. to please
‘ Men. ’ ‘ Our Girls, indeed, said the *Turk*, are
‘ by proper Persons, taught all those Things ; but,
‘ they are instructed, at the same Time, to reserve
‘ those Allurements and Caresses for the Man to
‘ whom they may be one Day destined, and they are
‘ forced to it by the Care we take of them : And
‘ as to the rest, we never trouble our selves about
‘ it, but sleep very securely. ’

This, Ladies, (for these Digressions, are, every one of them, purely to pleasure you) I dare affirm, is the Language of all *Mussulmans*, who have Condescension enough to answer such Questions ; for the Generality of them being of a Phlegmatick, Saturnine Disposition, especially in their Converse with *Christians*, will not suffer Interrogatories of this Nature to be made them.

That the entertaining a Plurality of Wives, or other Females, you may call them as you please, is not both allowed, and followed by *Mussulmans*, I should be mad if I went about to contradict, or to deny that too many of them are little better than Jaylors to their Women. Yet after all, this so much exclaimed-against *Turkish* Jealousy and Tyranny, in Reality, much rather regard the *Italians*, *Spaniards*, and *Portuguese*, than the *Turks* themselves, as to the Generality of them. The *Harams* of their *Sultan*, and great publick Ministers, indeed, abound, nay swarm, with passive, condescending Beauties, collected from divers Parts of the World, sedulously watching each Beck and Motion of their despotick Lord. These unhappy Ladies, tho’ they want for Nothing in Life, may, in Truth, be termed *Nuns*, since many of them never go without their

their Prison Doors, and carry their Virginity with them to the Grave. The *Tartars, Turcomans, Arabians, Moors*, and, in a Word, all those itinerant *Tent-Dwellers*, have, likewise, a Claim to come under the Denomination of Tyrants to their Women, since in almost every Tent, Two, Three, and even Four Females are at the Devotion of the Head of the Family ; called, indeed, his Wives, but are in Effect no better than his Servants, Hand-Maids, mere Drudges, intirely subservient to all his imperious Humours ; and according to the *Arabick* Phrase, *Fe Nahr Debba, wa fe Leyl Shebbab* ; *All Day a She-Afs, and at Night a Doxey*. These, I must own, are a Sett of Men, to whom I fancy our happier *British* Dames, as they deserve no Mercy, would shew none, if they lay at their Discretion. But I can assure them that the *Mussulmans* are not all of that wicked Class ; the far greater Number of them living comfortably with one Woman, and very frequently without once thinking of Separation ; yet the Truth is, all that I ever met with, who do so, were unanimous in declaring, That, if their Tye was indissoluble, they should look on it not only as a most grievous and intolerable Imposition upon their Liberty, but even as the greatest Hardship and Injustice in the World.

I shall here take Notice of a vulgar Error crept in amongst us, and for which we are obliged to the *Italians*. It is in our wrong Application of the Word *Seraglio*, which is a Corruption of *Sarai*, and which in the *Eastern* Languages is no other than *Palace*. The *French*, in calling it *Serrail*, come nearer the Word it self, but are as remote from its Meaning as the rest, confounding the whole *Palace* with the *Haram*, or Womens Apartment, so called not only in the Prince's *Palace*, but in every private Houses.

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The Description of the *Turkish* Ladies passing their Time in these *Harams*, by the ingenious Mr. *A. H.* is very *a propos* ; but then it is only applicable to the Palaces of *Oriental* Emperors, Sovereign Princes, or the like ; for, I believe no Subject ever can attain to such a Number of them : And as for the *Ottoman* Emperor, he is reported to have rather more than less, than Five Hundred always at his Devotion, tho' none of them are Wives : Nor does he ever observe any Method, or Regularity in making what this Gentleman calls his *Grand Round*.—Take it in his own Words.

No Visits there,—no Plays,—no Cards,—no Wooing ;
Dull, downright Duty makes up all their Doing :
Zealous of genial Air, ev'n that's deny'd 'em,
And their grim Dears in Draw'rs and Mufflers hide 'em.
To see Us, there, these airy Hoops display,
They'd think our Limbs, let loose, would run away.
Well !—to say Truth,—good Discipline do's Wonders !
Husbands, in Turkish Climates, hear no Thunders.
To Matrimonial Contract, meekly just,
All Women, there, obey,—because they must.
Silent, they sit, in passive Rows, all Day,
And musing, cross-leg'd, stich strange Thoughts away.
Provoking Life !—Stew'd up like Ponds of Fish,
They feed, and fatten, for One Glutton's Dish !
Learn'd in their Lord's vast Worth, they get by Heart
How rich each is in her Five Hundredth Part !
But when Night comes, how pure ! how pious ! they,
Who go to Bed—to Sleep !—and rise—to pray !
Blest in full Chastity, and unbroke Slumber,
They owe a spotless Purity — to Number.
Slow must Five Hundred Womens Virtue fall,
Who have but One poor Man t' undo 'em all !
Like the warm Sun, He daily does appear ;
But his Grand Round is made scarce once a Year !

Nor

Nor is this *Grand Round* ever observed, or indeed, expected, only to legally contracted Wives, and they, if they have not an equal and impartial Share of the good Man's Benevolence, may complain to the *Cady*, or Judge; who takes Care they shall have Justice. This Law of *equally dividing the Spoil*, tho' of *Mahomet's* own making, yet he so ill kept it himself, that I have been told by several of his Followers, That when once, as he was preaching it up to some of his nearest Intimates, and to set them an Example, he called all his Wives around him, and held a large Bunch of Grapes for them all to eat of, yet he was observed to turn that Side where the fairest of the Fruit were towards his youngest and best beloved Wife *Aisha*.

The following Story, I had from very good Hands, so doubt not its being Fact.

A *French Gentleman*, amorously inclined, being a few Years since at *Constantinople*, and fancying he should have nothing worth talking of in the *Belles Assemblies*, at his Return to *Paris*, except he could get Admittance into the *Haram* of some *Turkish* Grandee, and enjoy, at least, one of his beautiful Recluses, insinuated himself into the good Graces of a certain *Turk*, whose Circumstances, as he had been told, were none of the best, and who was the likeliest Person to serve him in the whole City. The *Turkish*, and, indeed, all *Mahometan* Ladies, are very apt, when they see a *Frank*, or *European Christian*, coming towards them, to put their Veils aside, if not observed, to give him an Opportunity of seeing their Faces. Whether they do this out of Wantonness, or on purpose to tantalize them, I am not able to determine, but I

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rather believe that many of them do it out of Good-Nature and Compassion, and perhaps some to spite their jealous Keepers, with that fruitless Revenge, for their denying them the Conversation of the Sex Nature teaches them to love. Our Traveller, once in particular, had such a Favour done by a Lady, followed by her Female Attendants: What Impressions the Sight of her made on his Imagination appears by the Sequel. He never lost her from his Eyes till he saw her enter a stately House, of which he took exact Notice. With a *Pace* natural to him, and all youthful *Frenchmen* in general, away he *hurried* to his new *Constantinopolitan* Confident; the Emotions of his Soul, visible in his Countenance. ‘Assist me now or never, cried he, in a rapturous Extasy; go a few Streets from hence with me, and I will put you in a Way how, by doing me the most essential Piece of Service in Life, since on it my Life wholly depends, you may command my Person and Purse for ever.’ The *Turk* readily complied, following his Conductor, who *flew* before him.

Arriving near the Center of *Monsieur’s* Soul’s Desire, the impatient Lover, his Eyes twinkling with Joy, said; ‘This, my dear Friend, this too happy Mansion contains the lovely Object of all my Wishes! Procure me Entrance, and I am eternally yours.’ This was strange Language to a *Turk*, who was, it seems, never cut out to be a *Pander*; for our amorous Gallant had, as appeared afterwards, been imposed on in his Choice of a *Procurer*: Besides the Tenement which his eager Friend shewed him, belonged to a powerful *Aga*, a Person who had it in his Power to make him smart for his Pimping, had that been his Profession.

When

When the *Turk* had heard the Particulars of *Monsieur's* Amour, he thought him mad, and used many Arguments to dissuade him from so rash and so impracticable an Attempt: But that was whistling to the Wind; he must enjoy, or expire. To cut short; his Impatience, and Deafness to all Remonstrances of Danger, and the like, were so exorbitant, and his daily and hourly Importunities so earnest, and withal so tiresome to the well-meaning *Mussulman*, that, at length he gave him to understand, That the Lady desired to have a full, and leisurely View of him, in her Garden, and if she liked him, he should be happy. It may be easily guessed, that this was Musick to his Ears, and that, for this long languished-for Moment, if he had any rich *Embroidery*, or fine *Flanders-Lace*, he assuredly put 'em on, with no less Accuracy and Niceness than he would have done, had he been going to dance at a Court Ball at *Versailles*. Being introduced, by a Back-Door, into the *Cypress-Grove*, the Joyfulness of his Heart gave new Lightness to the natural Activity of his Body; and, as I was told, he danced a *Minuet*, a *Courant*, a *Rigadoon*, and a *Spanish Saraband*, all exquisitely well performed, to the Musick of his own Voice, which was, likewise, far from being disagreeable. With all these Qualifications, so uncommon in those Parts of the World, together with his elegant Dress and Mein, he little imagined that any *Turkish* Lady, who had never beheld any thing comparable to them, would be able to withstand him, and consequently thought himself absolutely sure of his Prize; all which animated his active Limbs with fresh Agility, and made a considerable Addition to the natural Vivacity of his Looks and Gestures. Nothing doubting but that his amiable Recluse was, with Transport,

[f 4]

beholding

beholding every one of his Motions, he would not impute the Delay to his being introduced to her *Alcove*, to any Cause but to the Pleasure she took in looking on him : Yet he thought it somewhat tedious, and could not help blaming his Goddess a little, for her Luke-warmness, in chusing rather to gratify her Sense of *Seeing*, than all her other Senses, with more substantial Joys. But, alas! he little dreamed of what other Spectators he had besides the charming She whose Faculties he was putting himself into a Sweat to captivate. His perfidious Confident, if he may be so called, after all the Arguments he had used to dissuade his amorous Friend from so rash an Attempt, finding no Possibility of ridding himself of those his incessant Importunities, and valuing his own Skin and Bones too much to embark with him in it, was at last forced in his own Defense, to give an ingenuous Information to the *Aga* himself of the Plot which was in Agitation against his Honour : By this Method he not only saved his own Bacon, but gained a potent Friend. The *Aga* prevailed with this Informer to bring the Gallant, that, he, might have some Diversion with him ; and a little before the Time prefixed, he had dispatched away an Eunuch, as from his Ladies, to invite several of his Neighbours Wives to pass the Afternoon in his *Haram*. Now, these, from the *Lettices* of the Women's Apartment, and the *Aga*, with some Friends of his own Sex from other convenient Peeping-holes, in the contrary Side of the Palace, were the Spectators of *Monsieur's* elegant Step, and mercurial Capers. I am not sure he did not, likewise, make some Passes with his *Cane* ; for Swords are seldom allowed to be worn in *Turkey*, except by Persons of particular Distinction, and even in them, the *Turks* do not much like it. Our Gallant had *breathed* himself

for

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for an Hour, or more, and had cast many a wistful Glance towards the enchanted Castle of his invisible Mistress; when at length his Heart likewise, *cut a Caper*, upon his hearing the Noise of opening the Door which led into the Garden where he was: But how did it *sink* again when he beheld coming towards him half a dozen grave, stern *Turkish* Officers, and behind them Ten or Twelve surly-looking Varlets of Servants, armed with merciless Cudgels! It is to be supposed that, had there been no Obstruction, he would gladly have exercised his Agility in *Running* from the approaching Storm, with as good a Will as he had been giving Proofs of his Skill in *Curvetting*; tho' with a quite different View: But the Enemy soon surrounded him, and he expected, at the very best, to be made a *Capon*. It would have been to very little Purpose to offer at making Resistance, especially being, as he was, 'unarmed, He, therefore, wisely, fell on his Knees, with uplifted *Ruffles*, and, in that suppliant Posture, cried amain for Mercy. The Signal was given; when instantly every Member of our afflicted, desponding *Serenader*, was seized on by Two or Three of those dogged, strong-fisted Scoundrels, who hoist him up, and toss him in a large Blanket, for the farther Entertainment of the fair Lookers on; and this *unvoluntary Curvetting* continued for almost as long as *that* with which they had been already *spontaneously* diverted. The *Aga* thinking both the *Patient* and the *Agents* to be, by this Time, pretty well *breathed*, ordered the Scene to be removed to his *Divan*, or Great Hall, whither poor *Monsieur* is dragged, in order to undergo a *Third Breathing*, but of a less Comic Nature. They lay him down on a *Mat*, take off his *Red-beeled Dancing* Shooes, and fix his Ankles in the *Falaca*. This is a thick Pole, not very long, with two Holes bored thro' the

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the Middle, about a Span distant from each other, in which is a small Cord, wherein the Feet being put, by giving the Pole a Turn or Two, they are close locked in, without any Possibility of getting loose Each End of this *Falaca* is held up by a Man, almost Breast high, when the Offender is to be drubbed on the Soles of the Feet ; when on the Buttocks, or Calves of the Legs, they hold it close down to the Ground, and another sits astride on the Patient's Shoulders : Sometimes they are *bastinadoed* from the Shoulders all the Way down ; and now and then, turned and beat on the Belly, of which last Piece of Inhumanity few recover ; but it is seldom used, but when the Tyrant little cares whether the Party recovers, or not. But our *Aga* had only a Mind to spoil *Monfieur's* Dancing, and Gallantry a little, for the present ; and so, the Soles of his Feet being hoisted up in the *Falaca*, the poor unfortunate Gentleman received, as well as I can remember, Two Hundred Blows thereon with a *Bull's-Pizzle*, after which he was dismissed, with this Exhortation ; *I would advise you, Friend, to be cautious, for the Future, how you go about to gallantize Mussulman Women ; more particularly, How you endeavour, with your Capering, to seduce Men's Wives to betray their Husbands : In some Places, perhaps, you would not have got off so cheaply ; but however, as you like this, you may return : I give you my Word, you shall fare no worse.*

The *Bastinado* of any Kind, is, I believe, a most exquisite Torture ; but it is my Opinion, That to those whose Feet are tender, as it is likely this Gentleman's were, it must be past Description ; and had the *Aga* been less merciful, as to the Number of Blows, he might have been maimed for Life. However, as this Story was related to me in all its Circumstances, he made Shift to limp to his Quarters,

ters, *flip-sho'd*, and in a Month or Five Weeks after, to be in a Condition to seek out for a second *Gallant Adventure*; not, that I ever could learn, that he did. Notwithstanding, some may be apt to say, That the *Aga* was rigid, and carried his Jest too far; yet, I can assure them, That, with Impunity, he might have carried it much farther; and, That had this Gentleman's Case happened in any Part of *Italy*, *Spain*, or *Portugal*, I would not have given a Dish of Coffee for his Life: But all Cuckolds are not equally passive.

The following Letter, which I chanced to have by me, and which I have some Reason to believe is genuine, contains a whimsical Adventure of another *mercurial Frenchman*, tho', to all Appearance, of a quite different Complexion from the former. This, tho' I must confess it to be, more than all the rest, utterly remote from any *Explanation* of *Mahometism*, and, at the very best, only regards this Work as it draws some Part of the Character of the *Spaniards*, whose persecuting Principles, chiefly, if not wholly, occasioned the writing the Book; yet, I should be glad it might be found no less acceptable and entertaining to others, than the Person who enjoined me to insert it, as not *mal-a-propos*, professes it was to her, and is of the Opinion it will be to many, if for nothing else, at least for Variety sake.

Dear S I R,

Malaga, 1721.

LITTLE is stirring here; nor have I any Thing worth your Notice, except you will take up with some Particulars concerning my *French Friend* I mentioned in my Last; who, by his unseasonable Modesty, or indeed, by a Conduct to which I am at a Loss to give a Name, has
lost

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lost a Widow, irreparably lost such a Widow, that the poor Fellow, I verily believe, will go nigh to hang, or drown himself. But before I enter into the Story, I'll give you some Specimen of his Character. He is comely, very gentile, extremely well made, and is in his Twenty Eighth Year. Besides his own natural Language, and a tolerable Knowledge in the *Latin*, he speaks and reads *Italian* and *Spanish* with an admirable Grace and Fluency, and, were he somewhat less mercurial and loquacious, would be exceeding good Company. This, with adding, That I have met with few *Frenchmen* who have a greater Share of Vivacity, will, I fancy, be sufficient to give you a reasonable Idea of the Person. Three or four Nights ago, he made this facetious Parallel between the *French* and the *Spaniards*, which he palm'd upon us for his own; tho', if I am not mistaken, I have seen something like it; but whether in *English* or *French*, I cannot now readily call to Mind. I begg'd it of him in Writing on Purpose for you. These are his very Words. — ' It is most amazing to
' me from whence can proceed this prodigious and
' unaccountable Discord that reigns between us
' and these our contiguous Neighbours. Whether
' it is from Antipathy or Emulation, I cannot
' tell; but I defy all Mankind to shew me such
' another Instance upon the Face of the Globe.
' We are separated only by a Chain of Mountains,
' and those not impassable; and, yet it would seem
' as if we liv'd under a strange Diversity of Con-
' stellations, since the Sentiments of our Souls,
' and the Actions of our Bodies are both diametri-
' cally opposite. *We* are active and *Mercurial*;
' *They* speculative and *Saturnine*. *We* communica-
' tive and sociable; *They* thoughtful and reserv'd.
' *We* so open hearted, that no Bribe or Consider-
' ation can prevail with us to keep a Secret; *They*
' so

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' so close, that scarce any Torture can force them
 ' to divulge one. *We* go as thinly clad, as if we
 ' liv'd in the Torrid Zone, just under the *Equi-*
 ' *noctial*; *They*, in all Seasons, muffle themselves
 ' up in their Cloaks as the *Russians* do in their Furrs
 ' in the Depth of Winter; nay, and to this Tenor
 ' they have a Proverb; *Por Sol que haga no dexas tu*
 ' *Capa en Casa.* How bright soever the Sun shines, don't
 ' leave your Cloak at Home. Even in Buttoning their
 ' Cloaths they are most provokingly singular; for
 ' as *We*, and every Body else button downwards,
 ' *They* button upwards. *We* change our Modes
 ' almost as often as we shave; whereas a Suit
 ' made in the Days of *Mauregato*, or for ought I
 ' know of *Sertorius* or *Asdrubal*, would, at this very
 ' Time, make a *Spaniard* a beauish and fashionable
 ' *Don.* A *Frenchman* always hurries along as if he
 ' had a Brace of *Messengers* at his Heels; a *Spaniard*
 ' walks as slow as if he was just risen from a violent
 ' *Salivation.* *We* parade in Clusters; *They* seldom
 ' above Two in Company. *Our* Heads, Eyes,
 ' Tongues, Arms, Hands, Fingers, Canes, Legs
 ' and Feet are in perpetual Motion; *They*, while
 ' they stand, have no more Motion than a Tower,
 ' are scarce distinguishable from Statues, except
 ' in now and then gravely lifting an Arm to their
 ' Nose, in order to charge their Nostrils with
 ' Snuff, and when they remove their Bodies from
 ' the Place, they stalk away with the same Solem-
 ' nity as they do at a *Procession.* *We*, in our com-
 ' mon Discourse, precipitately deliver whole Pa-
 ' ragraphs like Vollies of Small-Shot; *They* drawl
 ' out what they say with regular and deliberate
 ' Pauses, as the Cannon is fir'd upon a solemn
 ' Occasion. In *French*, an Infinity of Words,
 ' originally *Latin*, are contracted into Two, or
 ' at most Three Syllables; in *Spanish* they are
 ' sure

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' sure to be of Five, or Six, yet the same Etymo-
 ' logy and Signification. *We*, and I believe all
 ' Nations upon Earth, deal the Cards to the Left;
 ' whereas *They* deal to the Right, and hold them
 ' in their Hands after a Manner quite different
 ' from us and all Mankind. *We* wear our Swords
 ' short, and hanging low; *They*, theirs so long,
 ' and so high, that their Rumps look as if they
 ' were spitted. *We* keep a Guard even with our
 ' Breasts; *They* even with their Eyes. Notwith-
 ' standing this surprizing Spirit of Contradiction
 ' and Singularity, it would be no less difficult to
 ' persuade them, that they are not the ancientest
 ' and most noble People of the Creation, than
 ' that they are not the best-bred and most accom-
 ' plish'd in all Points of Politeness and Gallantry.
 ' Since they have been honour'd with having their
 ' Throne fill'd by a *French* Prince, the better Sort
 ' of them, with Emulation, endeavour to mimick
 ' us in our Garb; but this they do to such a ridicu-
 ' lous Pitch of Aukwardness and Deformity, that
 ' it is a common Saying in *France*, of any Person
 ' who makes an extraordinary odd Figure, *He*
 ' *looks like a Spaniard dress'd by a French Taylor.*
 ' Now *Messieurs*, the *English*, who, as well as *They*,
 ' are our *Apes*, tho' of a longer Standing, wear
 ' their Cloaths with a tolerable good Grace; and
 ' barring that fullen Air, which is inseparable from
 ' all *Northern* People, and a certain untoward
 ' Saunter in their Gate, they approach us nearest
 ' in a gentile Mien of any Nation in *Europe*.
 This last Paragraph, I presume, with a P—x to
 him, he dragg'd in by the Head and Shoulders, in
 Compliment to me, and Three *English* Gentlemen in
 Company. By all this you may give a good Guess
 at his Liveliness, and as to the Justness of his Pa-
 rallel, I leave you to judge as you think fit. How-
 ever, it made us all very merry; our Priest stood
 up

up stoutly for the Honour of *Spain*, and rally'd *Monsieur* very handsomely upon that Score. But the Story I am now entering upon has almost put him out of my Books.

Donna Leonora, (I'll conceal the Surname) not yet Nineteen, is, in every Respect, one of the most agreeable young Ladies I have hitherto had Sight of in *Spain*, and that ought to convince you of her being well worth fighting for. Tho' this Country affords as many dowdy *Gypsies*, as, I believe, are to be met with in any Part of the Universe, except the *Cape of Good-Hope* among the *Hottentots*; yet, the Gentry, by their being less expos'd to the Injuries of the Sun and Weather, have exceeding fine Complexions, infinite Charms, such a ready and so insinuating Wit, that they are so many enchanting little *Venus's*. In publick they are very grave and reserv'd, but that is wholly owing to the Tyranny of the Men; for generally speaking, when under no Constraint, they are the very Reverse, and seem to be form'd of a Mold quite different from what enters into the Composition of a stiff *Spaniard*; and a Man of the nicest Taste, never fails to acknowledge, That, in an *Amour* with a *Spanish* Lady, he always finds an ample Recompence for the Pains he has taken to come at her. So much in general. Of *Leonora* in particular, form in your Imagination all you your self could admire in a Mistress. She has been a Widow about eighteen Months, her Husband, a gallant Cavalier, before he had been marry'd half a Year, being assassinated at *Valencia* in attempting to debauch a young Nobleman's Sister. He left her sole Mistress of no contemptible Fortune, and her having few or no Male Relations living, renders her likewise sole Mistress of her Conduct, which (especially here) is, you'll say, no small Happiness.

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ness. None expresses a greater Dislike to the ridiculous Austerity, that odious rigid Formality, so much practis'd by the *Spanish* Fathers, Husbands, and Brothers, than this charming Widow; yet Prudence tells her, that something is due to Decency : Tho' I have some Reason to believe that she is not much inclin'd to a marry'd State, and that if she ever marries again, it will scarce be to a *Spaniard*. With this lovely Person, such as, by what I have been saying, you may fancy her to be, my mercurial *French* Merchant had the extraordinary Good-Fortune to become acquainted, thro' the Means of our friendly Secular, who introduc'd him, while many a gallant *Spanish* Cavalier sigh'd in vain, and could never once gain Admittance. The Agreeableness of his Mien, together with the Sprightliness of his Address, soon render'd his Visits acceptable; and he was not a little envied by those his Rivals, who would have done any thing in the World to have been in his Place. It was his Interest to caress his Introducer, even if he had not deserved his Friendship upon Account of his own personal Merit, since he could not by any Argument prevail to be admitted by *Leonora* without him. In this happy State, which had been of five or six Months Continuance, I found them at my Arrival here. Upon our Acquaintance, I was frequently introduc'd in Company with them, and I assure you I found *Leonora* far beyond the Character which had been given me of her. Her Wit is poignant, and her Conversation inexpressibly agreeable. She us'd to make her Gallant read Novels to her, and once in particular, he met with a most passionate Dialogue, of about five Pages, between a Lady and her Adorer in an Arbour. Before he had gone half through it she broke out into this Exclamation; *Amantes, y solos! Lovers, and alone!* O Fie! I beg you, Sir, lay aside that stupid Book: It is
but

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but *Loss of Time*. This, one would have imagin'd, might have given him a sufficient Idea of her Sentiments, how Lovers ought to employ those precious Moments; but my Friend forgot it, as you'll soon observe. *Leonora* then entertained us with most agreeable Turns of Wit and Gallantry. I still remember these two pleasant Sayings, which she introduced into her Discourse. 'A great Court Lady, said she, who was look'd upon as the brightest Female Wit of *Madrid*, had an Estate just fallen to her, in the Neighbourhood of *Tordesillas*, and her Presence was absolutely necessary there, to settle her Right to that Inheritance. The Ladies of the best Fashion came to visit her: But finding, in their Conversation, little that she thought worth her Attention, she sat very silent and thoughtful. Recollecting, however, that she ought, out of Good Manners, to say something, she turn'd towards an agreeable marry'd Gentlewoman who sat next her, *Madam*, said she, *pray how many Children have you? I have Three*, reply'd the other. The Lady, after this, continued musing again for several Minutes, and then turn'd to her, and ask'd her the very same Question. *As I have not lain-in since your Ladyship did me the Honour to ask me before*, answered the Gentlewoman, *I have yet no more than Three*. This awaken'd the Lady from her Thoughtfulness; she contracted a strict Friendship with that Gentlewoman, and did her several signal Services. The other was of a Maiden Princess, who in her Youth had the Misfortune to lose her Sight. Stopping one Day at the Palace of a certain Grandee, whom she was going to visit, a poor Beggar was led to her Coach-side, where, with a very lamentable Voice, he demanded an Alms for *an unhappy young Man who had lost the Joys of this Life*. *What ails that poor Creature*; said the good Princess to the

Lady who was with her, *is he an Eunuch ? No, Madam,* reply'd the Lady, *he is blind. Alas ! poor Wretch,* return'd the innocent Princess, *I quite forgot that : Give him a Couple of Ducats.* Were I to give my private Opinion, it would certainly be, That *Donna Leonora* has much the same Notions of the *Joy*s of this Life as had that good Princess ; as were you to see her, you would readily confess, as plainly enough to be discern'd in her lovely, brilliant Eyes. To proceed. My Friend came to me one Morning before I was up. He seem'd in a perfect Rapture, ran and threw himself upon me, and I verily fancy'd he designed to smother me. *Mon cher Amy ! Je suis le plus heureux de tous les Hommes ! I am, my Dear, the happiest Man alive ! My Leonora has shew'd me her Foot !* I congratulated him upon his good Fortune, and indeed he had Reason to be in the Ecstasy in which I saw him. After that Favour from a Spanish Lady, you may peremptorily demand a Kiss, and that you know is, in these Southern Climes, the unerring Prelude to all the rest. She has promis'd me a Meeting alone, my Friend, continued he, stifling me with Kisses, and my Happiness is beyond Expression ! After that, sure, she'll no longer refuse to marry me : For you must know, that was what *Monsieur* would fain have been at. To cut short, she sends him, by her Moor, a Billet, inviting him to Breakfast with her the next Morning. He flies like Lightning, as, after what I have told you, you may well suppose ; for who flies like a mercurial Frenchman, more-especially one so passionately enamour'd, and upon such a long-languish'd-for Occasion ? He was up and ready above Three Hours before it was Time to make his Visit ; and the Person who us'd to introduce him, chanc'd to call in upon him as he was going by, which put *Monsieur* into a strange Agony for Fear he should not get rid of him ; but he soon left him. Away he
flew

flew, I say, swifter than Lightning, and is conducted into *Leonora's* own Apartment. She was in Bed, and *Antonia* has Business below Stairs. He *flies* again, casts himself on his Knees at the Bed-side, seizes one of *Leonora's* beautiful Hands, fixes it, in a Rapture, to his Lips, imprints on it Ten Thousand burning Kisses, (methinks I see him in his Transport) dwells there at least half an Hour, scarce dares look upon her, his Passion is too excessive to let him utter any coherent Sense, Murmurs, and inarticulate Sounds, the more expressive Language of happy Lovers, innumerable ; he sighs, he pants, he melts, he expires, and all this with *Excess of Pleasure*. *Antonia* is all this while getting the Amber-Chocolate ready, to recruit the exhausted Spirits of these passionate Lovers ; nor has her Lady yet rung for it. He now recovers from his ecstasick Trance, has Power to behold the Cupids in *Leonora's* sparkling Eyes, and Strength to utter the following Words: *My Goddess! My Terrestrial Deity! My adored Leonora! What would I not give, that in this happy Moment, the most exquisitely happy Moment of my whole Life, this dear Mansion of yours were as unfrequented as the Summit of the Sierra-Morena! O my Angel! I dye with Excess of Pleasure! O Sir,* said the disappointed *Leonora*, withdrawing her Hand from his, and ringing the Silver Bell at the Bed's Head, *is it then, only to rob me, and cut my Throat, that you have taken all this Pains about me? Come, Antonia, give us the Chocolate ; the Gentleman can't stay.* Now, pray my dear Friend, let me know your real Thoughts of this Matter. Don't you sincerely believe, that a *Laplander* would have been asham'd ever to shew his Face after such Behaviour? This to a Lady born and bred in *Malaga*! Nay, which is more, to the enchanting, the blooming, the witty, the resenting, the amorous, the wealthy *Leonora*! *Leonora*, who now if the Fellow would actually sacrifice his Soul,

would

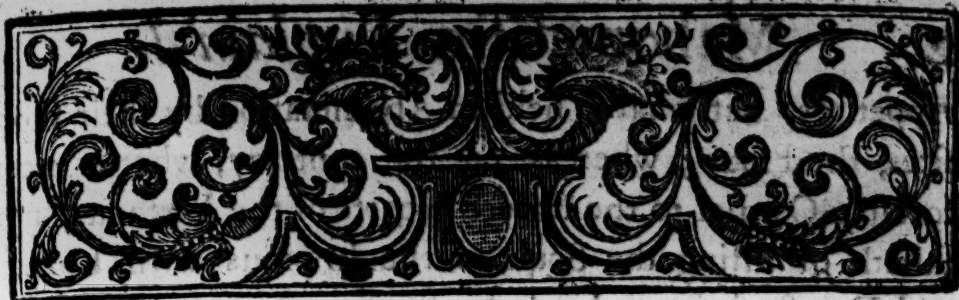
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would never more condescend to suffer him to come into her Company! For my Part, for his Sake, I shall never again have any thing like a good Opinion of a talkative, volatile Coxcomb, and especially if he is a *Frenchman*. Why, a *Siberian* would not have done so! He now makes a Figure inexpressibly despicable, and I assure you, I saw t'other Day a poor Wretch, between two Friars, *walking* to Execution with a much better Grace. I don't know what I would not have given to have been an Eye-Witness to that ridiculous Scene; tho' I can guess how silly my Spark look'd by what I see of him since his Disgrace: But how must the lovely *Leonora's* brilliant Eyes sparkle with Resentment, Disappointment, and Disdain! Except a certain dear Girl I once told you of, she is the only Person in the World, who, I believe, could captivate your Friend's Heart for ever. I have the Vanity to harbour Thoughts of succeeding our discarded, lukewarm Lover, in that amiable Creature's good Graces; tho' my desponding Rival, for so I must now call him, would infallibly send me a Challenge, in which I have Reason to believe that he would behave himself better, and come off with more Honour than he did in his *Amour*. But I am certain you will laugh heartily at my Folly, after I have assur'd you, that, except common Civilities, entertaining me with her natural Good-Humour, Gaiety, and Affability, and now and then asking me, in a scornful Manner, when I saw *Monsieur L——e*, the only Prospect of Success I have, is, that she has thrice told me, *It is a great Pity that I am a Heretick*.

F I N I S.

E R R A T A.

Page xxix, line 28. for do, read are. Page xxxvi. li. 34. read bedaubed. Pag. xxxvii. li. 34. for in, read is. Page xlvii. li. 8, for chaser, read Purchaser. Page lxvii, li. ult read House. Page lxxii, li. penult. read Distinction. Page lxxvii. li. 15, read Sertorius.



MAHOMETISM

EXPLAINED.

VOL. II.

CHAP. XIX.

The Aversion of the Wicked to the Upright. A perfidious Action of the Jews. A Miracle. The Jews assemble to consult how to destroy the Light. The prudent Discourse of an Ancient Jewish Rabbi. The Jews, discontented thereat, assemble again. Their treacherous Attempt. They attack Abdallah in a lonesome Place. His Valour. He resents their Dissimulation. Being surrounded, destroys many, and is in great Danger. Relieved by his Relations from Mecca, whither the surviving Jews are led Prisoners. Abdallah betrothed to Wahab's Daughter, Emina. The Jews again conspire against Abdallah, and meet their own Destruction.



O S T notoriously obvious throughout the Universe is the natural Antipathy that the Wicked have for the Virtuous and the Good. Innumerable are the Instances of their irradicable Hatred, Malice and Aversion. Whatsoever the Righteous love, venerate, and delight in, is mortal Poison to the very Thoughts of the Ungodly. They detest them and all their Works, and pine at their Happiness and Prosperity. Nothing is pleasing to their depraved

VOL. II, B Appetites,

Appetites, but what is held in Abomination by their Opposites, the Pious ; whereas, on the contrary, what is a comfortable Cordial to the sincere Hearts of the Virtuous, never faileth of filling the Souls of the Impious with Loathing and Detestation ; and is so far from working the like Effects upon them, that it preyeth upon their very Vitals, and consumeth their invidious Entrails ; as is clearly demonstrated upon the Occasion of which we are now treating.

That accursed Generation of People, the *Jews*, and more especially their Magicians and Soothsayers, perceiving that *Abdallah*, their most dangerous Enemy, for whose Destruction, and the Extinction of that fatal *Light* with which his Fore-head was adorned, they most impatiently languished ; when they beheld, I say, that he had escaped the cruel Destiny they expected would, all at once, have rid them of their torturing Apprehensions ; and that, by the happy Turn of the *Lots*, all their mighty Hopes were defeated, their Blood boiled with an impious and malicious Fury, inspired into their sacrilegious Breasts by the Instigation of that rebellious Angel, the execrable *Lucifer*, who was perpetually at their Elbows, inciting them to Evil ; they then thought it high Time to look about, and to endeavour to gain their Point by some other Method : And in order thereto, they convened a general Assembly, at which Meeting they formed an abominable Design of destroying the most illustrious *Abdallah*, and were fully determined to put their detestable Treason in Execution, at any Price whatsoever : And observing the great Festival and Rejoicings that the whole Family of *Abdolmutalib* were making, with their Kindred, upon this memorable Occasion, they took their Opportunity, when they were certain that the Father, and all his Children, were together in the Height of Mirth, for their never-to-be-forgotten Deliverance from their late melancholy Circumstances, when those Traytors sent, as a Present, a *Dish*, to all Appearance, of most dainty Viands, seemingly

ingly nicely dressed, and seasoned with the most costly Spices; and this their treacherous Regale was finely set out, and covered, and was conducted into their Apartment by some *Jewish* Women, in very sumptuous Apparel, whose Faces were concealed under fine white Veils. These approaching, in a most courtlike and respectful Manner, and addressing themselves to *Abdolmutalib*, said, " We are, my Lord, your
" own Relations, of your own illustrious Tribe; and we
" intreat you to accept of this small Repast, it being one
" of the many Dishes we have prepar'd, at our Habita-
" tions, on purpose to rejoice for the great Mercy you
" have received from Heaven; Eat therefore of the same,
" we beseech you, for it is the choicest of all our Feast."
They received the Present, and returned the Women many Thanks and Acknowledgments for their Civility, who instantly made their Reverence and departed, without replying one Word; neither did they expect any further Recompence.

The Women were no sooner gone, but the dangerous Present was uncovered; and it seemed as if no Labour nor Expence had been spared to make it exquisite and delicious: But by how much the more inviting it appeared to the Eye, by so much the greater was the Perfidy of the detestable Traytors who sent it; it being mixed with poisonous and most deadly Drugs.

Now the illustrious *Abdolmutalib*, and his innocent Children sat them down; and every one, being wholly ignorant of the Treason, stretched out his Right Hand in order to partake of that inviting Viand. But now, behold a great and stupendous Mystery, no less amazing than any of those which presaged the Approach of the mighty Leader *Mahomet*! For the Meat contained in that Dish, cried out to them in a very loud and distinct Voice, saying; " O ye
" Chosen of the Almighty! eat not of me; withdraw your

“ Hands from my pernicious Touches : Take Care what you
 “ do ; for in my Composition is included your inevitable
 “ Fate, if you offer to swallow the least Morfel of me. ”

By this Means, that righteous Family was preserved from that imminent Danger, and returned infinite Praises to the Lord of Heaven for their Deliverance from the Snare that accursed Race of People had laid against their Lives. Those perfidious Wretches, when they beheld that their base Scheme had proved abortive, they again assembled themselves together, to consult about some other Means how to succeed better in their impious Designs. *For those over whom the malicious Fiend Satan hath got so great an Ascendant as to have an Influence upon their very Souls, never fail of pursuing their vile Projects with an astonishing, tho' most shameless Indefatigability.*

The Wise Men and Diviners of that misbelieving Generation being all got together in a Body, and surrounded by a Multitude of blood-thirsty *Jews*, they went to a certain ancient Person, who was the Chief of their whole Tribe, and to whom, upon Account of his profound Learning, Knowledge and Sagacity, they all payed a wonderful Deference and Veneration. This Sage, when he perceived their Approach, met them at the Door of his Habitation, and bad them Welcome. When the accustomed Ceremonies and Salutations were over, one among their Number, whom they had chosen for their Spokes-man, addressed him in these following Words ;

“ You well know, most venerable *Rabbi*, that it is recorded in our Scriptures, that this Youth *Abdallah*, or
 “ one who shall proceed from his Loins, shall be the Person
 “ who is destined to mingle the Blood of our Veins with
 “ the Dust ; to be the Destroyer of our Laws ; the Abolisher of our Worship ; the Expunger of our Names ;
 “ the

“ the Source of our Sorrow, and, in a Word, the Beginner
 “ of all our Woe, our Miseries, and our Calamities : Upon
 “ which Consideration, most venerable Sage, we are come
 “ to advise with you upon the properest Methods to be
 “ taken, in order to avoid this impending Evil ; and to
 “ know how we may extinguish this dreaded *Spark of Fire*
 “ before it shall break out into a Blaze, to our utter Confu-
 “ sion and Destruction.”

To this the Wise and Learned Elder replied ; “ Know,
 “ O ye Sons of *Israel*, for an incontestable Certainty, that
 “ whosoever shall be so inconsiderate as to attempt to op-
 “ pose the Divine Decrees of the Omnipotent Creator, will
 “ assuredly find himself mistaken, and that all his Labour
 “ is quite in vain, and will produce no manner of Fruit ;
 “ for, whatsoever the Lord hath ordained, either sooner or
 “ later, must, of Necessity be fulfilled. His Decrees are
 “ as immutable as the fixed Center ; it will be a Folly to
 “ pretend to resist His Will ; for against His tremendous
 “ Power, no Armour will, or can, avail. All that hath been
 “ prophesied concerning the mighty Works of His magna-
 “ nimous *Chieftain*, take it from me, as an irrevocable Pre-
 “ diction, will, every Tittle, infallibly come to pass ; of all
 “ which, that mysterious *Light* is an unerring Demonstra-
 “ tion. His Name, through the immense Wisdom of the
 “ Supreme Lord of all Beings, was exalted in a Degree in-
 “ expressibly beyond all Human Conception, and what
 “ other Mortals must never hope to attain ; and this even
 “ long before the Beginning of *Time* itself. This match-
 “ less Prophet shall be the Glory of his own, and all suc-
 “ ceeding Ages. He shall be the Lord of all Excellencies ;
 “ the Conqueror of Nations ; the Destroyer of Idols, and
 “ all false Worship. He shall confound the Devices of
 “ your Sages, and shall bring all their vain Projects to the
 “ Ground, according to the Prophecies to be found in Sacred
 “ Writ, as foretold, long since, by the Holy Prophets. This

“ most excellent *Messenger of God* shall have a Companion
 “ of his own Tribe and Family, his near Kinsman, or Cou-
 “ sin-Germain, whose great Name, and warlike Exploits,
 “ shall cause the Princes of this, and far distant Regions to
 “ tremble: This famous Warrior shall be the great Pro-
 “ phet’s Shield, his Champion, the Defender of his Cause,
 “ the Bearer of his glorious Standard, the invincible Victor,
 “ whom none shall be able to oppose, but every one shall
 “ render up his Weapons, and cast them at his Feet. Where-
 “ fore, O blind, deluded, misguided People! desist from
 “ these your vain and fruitless Pretensions; for, I assure
 “ you, I know of no Remedy that can, in any wise, answer
 “ your ill-grounded Expectations.”

When the *Jews* heard the prudent Reply that venerable
 sage *Rabbi* had made them, they were, in a manner,
 thunder-struck, and utterly confounded, and lost, at once,
 the great Consolation they had vainly expected from that
 Oracle: *For Truth is always the Aversion of the Wicked,*
and what is most ungrateful to their Ears. So leaving the
 good Old-man, they went and assembled by themselves, to
 consult together concerning the Measures they were to re-
 solve upon in that their disconsolate Confusion.

The principal Elder among them, whose Name was *Hay-
 buba*, first broke Silence and said, “ That crazy old Do-
 “ tard, who is now quite superannuated, and knoweth not
 “ what he sayeth, hath not uttered one Syllable of Truth
 “ in all he hath told us: Wherefore, it is my Opinion, not-
 “ withstanding he hath made us such a long and fallacious
 “ Harangue, in order to dissuade and deter us, That we
 “ use our whole Endeavours to *cut down the Tree*, whereby
 “ we shall prevent the *Growth* of the *Branches*. If we can
 “ but bring about the Destruction of the Son of *Abdolmu-
 “ talib*, who is so highly revered in *Mecca*, and all its
 “ Neighbourhood, it must infallibly come to pass, that the
 “ fatal

fatal and destructive *Light* will be extinguished, and that so much dreaded *Successor*, who threateneth us and our Posterity with Desolation, will never see the Day."

This Discourse was extremely agreeable to all the Assembly, and they returned him infinite Thanks; for his wholesome Counsel, every one making Protestations of punctually observing all whatsoever he should think requisite and convenient. He then proceeded, and said; "Since you give me these Assurances, listen to my Words, and follow my Advice, if you like it: Let every Man take his Sabre, and envenom the same with the most mortal Drugs, and then give me your solemn Promises and Oaths, Not to swerve from what I shall injoin you, both by my Words and Example; for I intend to set you in a Method that it shall lie in your own Breasts to take a sure Vengeance for all your Wrongs.

They unanimously protested a most punctual Compliance with whatever he should propose: And it so fell out, that, after they had concerted all their Measures, the Youth *Abdallah*, one Day, mounted upon his Steed, with not one to attend him, and no other Arms but his Bow and Quiver, went forth from *Mecca* to hunt in the adjacent Mountain. The Traytors set out after him with loaded Mules, as if they were going a Journey the same Road he had taken. Some few of them went in the Front, but in the Rear they had the Bulk of their whole Troop, and all were ready prepared to put their detestable Project in Execution upon the Signal given, as had been before-hand agreed upon. These cowardly perfidious Villains had concealed their strong and envenomed Weapons under their Garments; and so prepared, they marched with all imaginable Circumspection, and Precaution, big with Hopes of now accomplishing that for which they had so long languished.

Being now arrived at the Foot of the Mountain, they divided themselves into two equal Bodies, one of which lay in Ambush, while the other penetrated farther in, and began to separate here and there in quest of *Abdallah*. At last they espied the noble Youth in a pleasant Valley beneath them, giving Chace to a Buck; and soon after, still following him with their Eyes, they saw the Creature drop, and the illustrious young Sportsman alight from his Horse. Immediately the Traytors, imagining the Time was now come, hastened all together towards the Bottom of the Valley where he was, and, before he knew any thing of their Approach, surrounded him, and with loud Voices cried out, *Kill him! Kill him! Let him die! Let our Enemy perish!*

The generous, undaunted *Abdallah*, when he first beheld that vile Troop of blood-thirsty Misbelievers, instantly comprehended the Design upon which they came, and their own Words confirmed to him their villainous Purposes (though he might easily have guessed at it by their very Looks, even if they had not expressed themselves so plain as they did) and was somewhat surprized to be taken at such a Disadvantage. The Place where he was attacked was very narrow, and the Soil uneven, full of Shrubs, Stones, and Breaks, so, that knowing his Horse could there stand him in little stead, he declined remounting, and with his Bow in his Hand, intrepidly faced those base Wretches, and began to let fly his Death-carrying Shafts very thick among them. In a Moment, four of their boldest Men fell groveling in the Dust, at the Sight of which the rest were quite dispirited, and stood amazed. Then their Ringleader *Haybuba*, with Words full of Humility and Submission, spake thus, "For what Reason, or Provocation, O cruel young Man! dost thou treat us with so much Inhumanity, without knowing the Cause of our coming hither? Why
" hast

"hast thou, so inconsiderately, slain us like Enemies, when
 "we owe thee nothing?" "Enemies! replied *Abdallah*;
 "why, what are you else? or, What would you have me
 "believe you to be, when you come out against me with
 "so hostile a Countenance, running so furiously with your
 "Weapons drawn in your Hands, crying, *Kill him! Let*
 "*him die?*" "Alas! said the Traytor; Do you not know
 "us? We are Inhabitants, nay, Natives of *Mecca*, and
 "some of the principal Traders of that City; and, you
 "must understand, that this Morning, one of our Slaves
 "made his escape, and hath conveyed away a great Quan-
 "tity of costly Jewels: It is that treacherous Fugitive we
 "come to seek; and as we beheld you here in these unfre-
 "quented Mountains, we verily took you for our said
 "Slave; but as soon as ever we knew you, we stopped
 "short, and advanced no farther. In what we may have
 "offended you, we sincerely intreat your Pardon; as, on our
 "Part, we freely forgive you for the Deaths of our Four
 "Companions, whose Lives you have taken away with
 "your cruel Arrows: We frankly pardon you for this In-
 "jury you have done us, and should think all our Lives
 "well employed, if lost in your Service."

Abdallah, highly incensed at these Discourses of that
 dissembling Enemy of the Lord, could not refrain from re-
 turning this Answer; "May the Curse of God be increased
 "upon you! May it fall heavier upon your Heads than ever!
 "What Tokens, ye Vagabonds! What Resemblance did
 "ye see in me, that you should take me for your Run-away
 "Slave? Did he amuse himself with Hunting in this
 "Mountain? Had he such a Horse and Furniture as mine
 "is, to make his Escape upon? Describe him to me, that
 "I may be convinced I resemble your Slave." The *Jews*
 utterly confounded, replied; "My Lord, this Seraphick
 "*Light* upon your Fore-head doth disturb us so, that we
 "know not what to say. Pardon, we beseech you, most
 "illustrious

“ illustrious Youth, this our unhappy Mistake, which pro-
 “ ceeded purely thro’ our great Ignorance, and do not, we
 “ intreat you, acquaint your worthy Father with this unfor-
 “ tunate Accident; for, assure your self, we are unfeignedly
 “ penitent for what hath happened, and it grieveth us in
 “ our very Souls. Return in Peace to your honourable
 “ Place of Abode, whither we will accompany, and attend
 “ you, if so you please to command us. ”

The generous *Abdallah*, being appeased with those flat-
 tering, but treacherous Words, mounted upon his Horse,
 and took the way to *Mecca*, followed by the *Jews*, as if
 they had been his Train of Attendants. When they were
 just arrived at the Straight which divideth the two Moun-
 tains, at the Extremity of the Valley from whence they
 came, the other Party of *Jews*, who lay in Ambuscade,
 rushed out all on a sudden, and took Possession of the Pass,
 and then faced about, and confronted *Abdallah*, while the
 first Troop, with *Haybuba* at their Head, opposed his Re-
 treat; and then calling out aloud to their Servants who
 took care of their Baggage, they all came running with
 naked Swords and Lances in their Hands.

When the magnanimous young Hero beheld this unheard-
 of Piece of Perfidy, and found himself hemmed in on eve-
 ry Side, he began to touch his Steed with the Spur, and to
 bestir himself; but the Horse being presently thrust through
 the Body with a Lance, *Abdallah* remained upon the
 Ground; when, to avoid the imminent Danger to which
 he was exposed, he made a vigorous Effort, forced his Way
 out from amidst the Traytors, took the Ascent of the
 Mountain, and when he had got half way up, he stopped,
 and faced about, and began apace to ply them with Ar-
 rows, and that so very effectually, that every Shaft he dis-
 missed from his mighty Bow brought down an *Infidel*,
 leaving their detestable Carcasses weltering in their Gore,
 deprived

deprived of the impious Souls which had animated them. This, as long as his Quiver supplied him with Arrows, he unintermittingly continued to do, and when no more were left, he emitted from his nervous Arm huge and ponderous Pieces of the Rock : With those Stones he likewise did such Execution, that not one of them fell in vain, or failed to separate an infernal Soul from a vile Body, insomuch that the breathless *Jews* lay in Heaps upon one another. However, he found himself at last reduced to the utmost Extremity ; notwithstanding which, he was far from shewing the least Sign of Fear or Pusillanimity ; but, with an amazing Resolution, he still sustained the unequal Combat, though with very little Prospect of escaping with his Life, which indeed seemed beyond Human Power to preserve.

While he was pondering in his Mind the melancholy Circumstances in which he saw himself involved, the Air was pierced with the Shouts and Outcries of a great Troop of Horsemen, who soon appeared at the Mouth of the Valley, and all naked to the Waste, covered with Dust and Sweat, came galloping on with no less Impetuosity than so many Thunderbolts darted from a fiery Cloud. These were the Champions of *Mecca*, the noblest of all the *Koreishites*, the Grandees of the renowned Family of *Abdulmenaf*, the Brothers of *Abdallah*, with the Sons of *El-Abbass* and *Hamza*, all gallant and warlike Cavaliers, the Ornaments and Bulwark of that illustrious Tribe. The Cause of their coming, as we find it related by *El-Hassan*, was as follows.

Wahab, a most renowned Cavalier, Uncle to the Noble *Abdolmutalib*, and Brother to the mighty *Hassem*, being near these Mountains, which are not far from *Mecca*, chanced to hear the great Shouts of Joy the *Jews* made when they first surrounded *Abdallah* at the Entrance into the Pass ; and having some Suspicion of the Case, but not daring to appear, as supposing he alone could do but little Good
 against

against such Numbers as those whose Voices he heard, he therefore immediately put Spurs to his Horse, and in an Instant carried the News to *Mecca*.

They no sooner came up, but the Traytors surrendered themselves to their Mercy, without offering to make any manner of Resistance: The Nobles of *Mecca* took away their Arms, but, would not touch their Lives; nor did they ever much value themselves upon killing those abject, despicable Wretches the *Jews*. So that, causing them to be bound Hand and Foot, they laid them upon their Beasts of Burden, and, in that Manner, conducted them to *Mecca*. As they passed through the Streets, the Women and Children, from above, cast down Stones and Dirt upon them; and at last they were conveyed to the House of the same *Wakab* who had carried that Intelligence to *Mecca*; which was done in Honour to him, as it was really so to have those Wretches delivered up into his Custody, bound both Feet and Hands, as they had merited by their Villainy.

This *Wakab* had a Daughter of exquisite Beauty, whose Name was *Emina*, a Lady of great Prudence and Virtue, and, in a Word, a perfect Model of all commendable Qualities; and, as God is never unmindful of His Servants who love and worship Him, and are fervent in pouring forth Praises to His Holy Name; His Sacred Majesty, in order to repay this good Man for his notable Piece of Service, put it into the Hearts of *Abdolmutalib*, and his Family, to propose a Marriage between this accomplished young Virgin and the illustrious *Abdallah*, which was soon joyfully accepted, and agreed upon.

The Nuptials were appointed to be celebrated in the same House; and while they were all busy in making Preparations for the Festival, a great Noise was heard, all on a sudden; and going out to inquire into the Cause of that Disturbance,

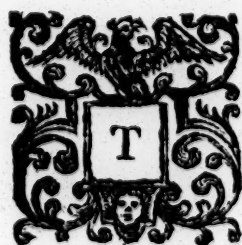
Disturbance, they found, that all the *Jews*, who had been confined there in Bonds, had freed themselves from their Prison and Fetters, and were got on the Outside of that Apartment in which *Abdallah* and the rest were assembled to treat of, and carry on the great Affair in Agitation, where those desperate Wretches were furiously casting huge Stones against the Walls, in hopes of beating them down, and by that means to destroy their terrible Enemy; upon which they seemed resolutely bent, since they despised their own Lives, and were determined to run all Hazards to accomplish what they so much desired. But how were those Traytors deceived! For the blind, inconsiderate Fury with which they cast those Stones, accelerated their own unlamented Fate; the very Stones, instead of having the Effect they wished for, rebounded back upon themselves, inso-much that they were every one destroyed by their own Hands.





C H A P. XX.

The Fate of Traytors. Great Preparations for the Nuptial Solemnity. A Description of its Miracles. The Cavalcade. Abutalib's Character. More Miracles, and Prodigies. Abutalib's Harangue to the Assembly. Wahab's generous Answer. More Miracles. Emina conceives with Child, and the Light passeth away from Abdallah to her, with a more than ordinary Splendor. More Prodigies. Abdolmutalib sends Abdallah to Yathrib, where he falls sick. The Angels intercede with God for his Life. The Lord's Reply. Abdallah's Death.



THE Wicked Soothsayers of that accursed Race of People, with their Adherents, having destroyed themselves in the Manner we have related, and brought down the Vengeance of the Almighty upon their impious Heads, with their own Hands, none being instrumental to their Destruction except themselves, as, indeed it very frequently happeneth to such as lay Snares for others; for, sooner or later, God permitteth the Traytor to perish by his own Treason.

Treason. The same Fate that befel the great, tho' ungodly Favourite, *Haman* ; and likewise what became of the Accusers of the Righteous *Daniel*, when they got him cast into the Den among the Wild Beasts ; with innumerable other Examples of the like Nature, might have deterred these hardened Unbelievers, of whom we have been treating from such, and so many villainous Enormities. Those whom they had so basely injured, would not reward them according to their Deserts, since their Crimes were too black to be punished by any Hand but their own. No, the Lord thought proper, that they should be their own Executioners. *Wahab* stood in Admiration at the Sight of that Prodigy, but had no mighty Reason to be in such a Surprise, since infinite Numbers of Mysteries, in Defence of the *Light*, have been seen in the World.

Abdolmutalib would not suffer those loathsome Carcasses to be touched or removed 'till the next Day, in order that all the *Jews* in *Mecca* might behold the Judgment of the Almighty in the very Place where it happen'd, and this he did, that the Ignominy might be the heavier upon that detested Generation, their Perfidy the more exposed to publick View, and to convince them, how the Sacred *Light* had once more triumphed over their impotent Malice.

All Things being now agreed upon among themselves in private, *Wahab*, in the Evening, sent to give Notice to all the rest of the Relations and Friends of the betrothed Couple, to be ready prepared the next Morning, in the fine Plain near the City, to assist in the Cavalcade ; which Plain, is a most spacious and delightful Place, and always chosen for such Occasions : After which, every Party concerned, spent the Night in Consultation, and in preparing whatever was requisite towards the Celebration of the next Day's ever-memorable Solemnity.

The Morning now was come, and the glorious Planet of Light had gilded the Mountains, Vallies and Plains with such radiant Beams, that the Earth itself seemed to cast forth Light from its obscure Body. Never Morning made so chearful an Appearance as this, and many mysterious Tokens of Joy were seen. Four most magnificent Standards were fixed upon as many Turrets, between which the beatified Temple, built by *Abraham*, standeth situated, and a Fifth, upon the highest Cupola, in the midst thereof. These Royal Standards were exceeding large and beautiful, richly embroidered with Gold and Silver, and adorned with precious Pearls and Jewels casting forth a Thousand different Colours, and making a most glorious Sight to the wondering Eye, as they stood waving in the Air. Over them hovered innumerable Birds, and, with their various Notes, made a confused, but most delicious Harmony. The Wild Beasts of the Field quite lost their natural Shyness and Ferocity upon that memorable Day, approaching to be Partakers of the universal Joy, and expressing their own as well as they could, every one in its respective Sylvan Language.

The Bridegroom and the Bride's Friends and Relations had, by this Time, got ready, and were upon the Point of making their Appearance, accompanied by all the principal Cavaliers of *Mecca*, who had been invited to the Festival: But that none might take Exception, *Abdolmutalib* caused it to be proclaimed through every Street in the City, that all, who were willing to be present at his Son's Nuptials, should find a hearty and welcome Reception; upon which, there remained not one who did not make all possible Dispatch to dress himself, and came away; *And, indeed, at such Espousals as those, an Invitation should, if possible, have been sent to all the Inhabitants of the Earth!*

Now

Now is seen, coming out of *Mecca*, a most glorious Cavalcade, composed of the Worthiest, most Gallant, and most Illustrious Cavaliers that Nature ever did produce; nor have they their Equals in the World. Now the admiring Eyes of all are turned upon the sprightly Bridegroom, whose Countenance appeared more Beautiful than the brightest Diamond: He came in the midst of his Brethren, at the Right Hand of his Noble Father, adorned with Princely Apparel, and dignify'd with those Ancient Ornaments which his Great Ancestors were always accustomed to wear upon such Solemnities and Rejoicings. From a different Quarter was seen to approach, the Venerable *Wahab*, with all the Cavaliers of his Family, all Noblemen of high Rank and Esteem. These Princely Troops no sooner came out; but the Five Standards, which before did not so much as move, spread out on a sudden without being touched by any, and began, amain, to wave their Beauties in the Air. Mysteries upon Mysteries! Amazing and Prodigious!

In this solemn and pompous Manner, this splendid Cavalcade arrived at the Place where the definitive Parley, or Ceremony of Asking, was to be held in Publick, concerning the most important Marriage, that either the passed or present Ages ever beheld, or shall ever be seen in those to come: The most perfect, pure and undefiled, that could possibly have been celebrated among the Nations of the Earth; from which happy Union, was to proceed the most excellent and most accomplished Creature that Nature ever did, or shall, form of Flesh and Blood.

They were now all alighted from their Steeds, and sitting upon the Grass, with Crouds of Spectators all around them; when *Abutalib*, a Youth of a most comely Person and Aspect, Valiant, Prudent, Courteous, Affable, Eloquent and Discreet, Brother, both by Father and Mother, to the Happy

Bridegroom, stood up, and, with a very Courtlike Address and Princely Mien, paid his Reverence to the Illustrious Assembly, and prepared himself to make them an Harangue: But before he opened his Lips, God was pleased to cause the Standards, which were playing in the Air, [to stop at once, and to continue motionless; the Winds to cease from even breathing; the Birds that were hovering and singing over their Heads, and all around, to remain mute in their impending Postures; the Beasts of the Field all approached as near as they could, drawing in their crooked Necks, and pricking up their Ears, with such Attention, to listen to what was going to be said, that they scarce breathed, or gave Vent to their natural Perspiration: The whole Congregation likewise, sat like so many immoveable Statues, with attentive Ears and motionless Eye-lids; and amidst so universal a Silence, the noble Youth, addressed himself to the expecting Audience in the following Words;

ABUTALIB'S HARANGUE.

GLORY be to the Almighty Allah, the supreme Monarch of all Thrones, to whom alone all Honour, all Praise, and all Homage is due! To him who hath graciously distinguished us in so especial a Degree; who hath poured down upon us such immense Mercies, and exalted us above the Nations of the Earth; To him be the Praise! who hath vouchsafed to institute us to be the Inhabitants of his own City, and hath dignified us with the sublime Honour of being the Keepers and Guardians of his Holy House, and hath placed us in the Mansion of all Earthly Felicity; Glory be to his Sacred Name! As his Divine Majesty hath endowed us with so many singular and distinguishing Blessings, he hath likewise exempted us from all Uncleanneſs, and hath mercifully

cifully inspired our Souls with a Detestation and Abomination of all promiscuous and unlawful Sensualities and Frailties of the Flesh; upon which Account, we dare affirm, our Characters to be unblemished. But as he hath ordained, that Persons of different Sexes, shall be joined in an Honourable, Conjugal Union, that the Fruit which such Conjunctions shall produce, may be untainted, and free from Reproach, and that by those irreproachable Methods human Species may be increased and multiplied, to his Honour and Praise, and to add to the Numbers of those who call upon and glorify his sacred Name; it is in order to propagate the Creatures of the Lord, and to comply with this laudable Injunction, that we have caused so many People to be assembled here this Day. Be it then known unto all this most Illustrious and most Honourable Assembly, That the Reason of our having left our Abodes in Mecca, and convened in this Place, is to demand a Wife, as we do now demand a Wife on our Parts, for, and in the Name of our Brother who is here present amongst us, and whom ye all well know, and by the Command of our Father, who is likewise here present, and whom ye likewise all know. The Name of our said Brother is Abdallah; he is the Son of Abdolmutalib; he demandeth of Wahab his Daughter, Emina, in Marriage, if he should think it convenient to grant this his Request, we being, on our Parts, ready to comply with all his Demands, as to what shall be the accustomary lawful Dowry, Presents, &c. This is the real Cause of our coming hither; and therefore I need not enlarge my Discourse any farther, since now our Intentions and Demands are fully discovered. I only intreat you to excuse whatever Mistake or Omission I may, through Ignorance, have chanced to have made, and to let some one of your worthy Company, return me an Answer to what I have proposed.

Abutalib having thus concluded his Speech, Wahab, as the principal Party concerned, and whose Business it was to reply, arose, and, advancing a few Steps, said;

" For ever praised be the Name of the Lord, *Amen*.
 " Nothing in this World, most noble Princes, could possibly
 " ever be unto us so great an Honour, Pleasure and Satis-
 " faction as this your coming hither, upon the Account
 " you have been pleased to intimate to us in this Assembly.
 " You are most sincerely welcome : Our Daughter, far from
 " being denied you, is very much at your Service and De-
 " votion. In my own, and in the Name of all here present
 " with me, I offer her to you ; and the farther to convince
 " you, instead of demanding a Dowry, Presents, or the
 " like, as accustomary, she shall be freely sent Home to
 " your Habitation, as a Gift-Offering, and we, her Parents
 " and Relatives, with our own Persons, shall help to en-
 " hance the Value of the Present, in order to make it
 " worthy your Acceptance : To all which we are readily
 " disposed to add whatsoever else you shall think meet to
 " require ; and we return infinite Thanks to God, that I,
 " or mine, have found so much Favour in your Sight, that
 " you have deemed to do us this Honour. Our whole De-
 " sires are to serve and oblige you in whatever you please
 " to command us, and our Ambition extendeth no farther
 " than to be capable of doing it ; and, as I have already
 " said, with no other Earthly View, than the Honour of a
 " still stricter Alliance with you than what we, already, are
 " so happy as to enjoy."

The Ceremony being over, the Match was happily con-
 cluded on all Sides ; and at the very Instant that the Illustri-
 ous *Abdallah* rose up and embraced his generous, obliging
 Father-in-Law with great Respect and Acknowledgment,
 the Standards began to play in the Air, and the Birds to re-
 assume their wanton Flutterings and melodious Harmony,
 praising, in their different inarticulate Languages, the
 mighty Being, who had given them those sweet and de-
 lightful Notes. The Princely Company now, with joyful
 Hearts

Hearts and Countenances, return to *Mecca*, where, after a most magnificent Festival, the Genial Torch was lighted up, and the purest, most immaculate, most important, and most beneficial Union of Sexes, that the World ever did, or shall behold, was consummated.

Emina, the too happy Bride, arose the ensuing Morning with her lovely Countenance exceeding in *Brightness* all that can be expressed : The mysterious *Light* was transfused into her, and darted forth its lucid Rays with a Splendor incomparably beyond that of all the rest of those worthy Matrons, who had ever borne it before her ; for as *that Sacred Beam of Glory* was now arrived at its appointed Period, it is not to be wondered at, if it shone out stronger, and reverberated its Radiancy with a greater Force than it had ever done before.

El Abbass hath written, " That upon this very Night, " all the Idols which were in *Mecca* and its Neighbourhood, " fell down from their Altars ; and that all the misbelieving, " accursed Soothsayers and Diviners, were seized with Astonishment, Confusion and Consternation, crying out with " Voices full of Horror and Amazement ; *Our Scourge approacheth ! The Messenger cometh ! Mahomet is begotten !* and at the same Instant, they became dumb, and " fell with their Faces flat upon the Earth. And, on the " contrary, that the Cœlestial Choirs, in one Voice, chaunted " out, with joyful Exclamations, *The long-expected Promise of our Great Lord is fulfilled ! The mighty Chieftain is begotten !* That the Brutes of the Field, the Fowls of " the Air, the Fishes of the Waters, and the very Centers " of the Earth did the same, in their several Manners of " expressing their Gladness : That they all complimented " *Emina* upon this happy Occasion ; and that her Place of " Abode was heard continually to resound with those joyful " Congratulations."

When the lovely Bride had now *burne* her *Blessed Burden* Seven Months, having been, unintermittingly, regaled in every Respect, with all manner of magnificent Tenderneſs and Affection, by her noble and generous Father-in-Law, and her fond, illuſtrious Spouſe, and highly honoured and preſented by all their Relations and Friends, the good *Abdol-mutalib* thought it high Time to make Preparation for the happy Hour; and ſo calling for his beloved Son, he ſaid;

“ You cannot be ignorant of the Obligations we lie under;
 “ and it is now convenient, that we acquit ourſelves thereof,
 “ without farther Loſs of Time. Make ready therefore,
 “ and without Delay, ſet out for *Yathrib*, and bring from
 “ thence a ſufficient Quantity of the richeſt Ornaments and
 “ the fineſt Jewels you can purchaſe for Money: Spare no
 “ Coſt, I charge you, that your deſerving Spouſe may ap-
 “ pear like what ſhe truly is. Forget not to load your
 “ Camels with Dates and Raiſins, that when her Hour
 “ ſhall come, in which ſhe ſhall bring forth the Fruit of her
 “ Womb to rejoice the World, we may be prepared to en-
 “ tertain all Comers.”

The Second Day after this Injunction, *Abdallah* ſet out on his Journey, and arrived ſafe at *Yathrib*, without any Impediment or Diſaſter: But it was the Pleaſure of the Moſt High to ſtop his Courſe, by cutting off the Thread of his Life. He was overtaken there by a Diſtemper, and died without ever returning to *Mecca* again. The Holy Hoſts of Angels, when they ſaw the approaching End of that hopeful Youth, wept bitterly, and, with moving Complaints at ſo untimely a Deſtiny, thus expoſtulated with their Lord;

“ Why, O Supreme Sovereign! Alas! why wilt thou per-
 “ mit, that thy *Bleſſed Meſſenger* become a Fatherleſs Or-
 “ phan in his Mother’s Womb?” To which God replied;
 “ Interceed with me no more, my beloved Servants, upon
 “ this Subject: Supplicate me no farther: It is I who am
 “ his

“ his merciful Father, and greater is my Power than that of
 “ his Natural, Earthly Parent. It is I who have im-
 “ prisoned *him* within the dark Caverns of the Womb; and
 “ I alone it is, who am able to deliver *him* from thence. It
 “ is I, to whose Command all Things must, unavoidably,
 “ submit, nor can any Thing resist my Power. Know ye
 “ any Power that is equal unto mine? Is there any more
 “ able to bring *him* into the Light, to keep, preserve, de-
 “ fend, and be a Father to *him*, than I am?”

Upon this the Blessed Spirits, inclining, with Humility, their Cœlestial Countenances, desisted from farther Importunities, and, without Reply, returned to their usual Occupations of chaunting the Divine Attributes of their mighty Creator. As for *Emina*, she grew big apace, and went on with her *Burden* till such Time as God was pleased to suffer the appointed Hour of her Delivery to approach: And what concerneth that great and important Event is related in the succeeding Chapter.





C H A P. XXI.

The Author's Invocation to God, and Apology for his Insufficiency to go on with this Work. The Persecution and triumphant Progress of the Light. His Resolution to continue his Undertaking. Emina's Hour of Delivery approaches. Her Account of that wonderful Night. Mahomet is born. Miracles in abundance. Abdolmutalib prevented from seeing his Grandson. His Account of that Incident, &c. The Clouds, Angels, and Birds contend for the Breeding up of the Infant-Prophet. Halima is chosen to be his Nurse. More Miracles. The Rule of Doing as we would be done unto, from whence derived. A wonderful Adventure of Mahomet with Three Angels, related by himself.


 I V E me Breath, O Divine Monarch ! Loosen the Sinews of my unelegant Tongue ! Clear my tired, unharmonious Voice, which is spent and quite out of Tune with so long and difficult a Tryal, since it is Thou who hast graciously vouchsafed hitherto to assist me, and didst inspire and encourage me to attempt an Undertaking so very great, and so unequal to my Strength. Had I but given my-self the Leisure to consider, and seriously to reflect, I might have become sensible of the Greatness of my Presumption, even

in having meditated upon an Enterprize of this Nature: A Theme so important, and so sublime, must needs have deterred me, and I must certainly have condemned my-self for my inexcusable Arrogance, in making such an Attempt with such a mean Capacity and unpolite Qualifications. I, who have been bred up from my Childhood to the Labours of the Field, inured to follow the Plough, to dig the Earth, and to gather in the Harvest; unskilful in the Arts of Schools, ignorant of Sciences, and, in a Word, void of all Literature: How, I say, should I, though I should watch and rack my Brains with studying ever so much, be able to accomplish such a Task? How should I avoid exhausting my Spirits, when I have so copious a Subject to treat of? How should I be able to prevent *running a ground*, or *over-setting* my poor feeble *Bark*, and so suffer a miserable Shipwreck?

A Man, when weary, is apt to stumble and fall upon the evenest Ground; how much more, then, must he be so, when he is obliged to travel through uneven, craggy, rocky Mountains, where he can find no Path? When he is to pass over so many Difficulties, Obstructions, Lakes and Quick-Sands? Such frightful Desarts, such Affronts, such Injuries, such Miseries, and such Woe? How could I then presumptuously imagine myself, with my poor Talent, able to conduct this Sacred *Light*, I have undertaken to treat of, through all these and many more? Hath it not found almost insuperable Obstacles in the Way to obstruct its Passage? Deluges, Fires, Bondage, Wars, Snares, Perfidy and Treason have persecuted it, even down from our first Parent to its definitive Center. Hath not the Infernal Tribe of accursed Angels pursued it through the Universe? Have not those its implacable Enemies driven it over Mountains, Rocks, Desarts and burning Sands? Yet it hath gloriously triumphed and continued its Course, without Interruption, or diminishing the least Particle of its lucid Rays, and
hath

26 Mahometism *Explain'd.*

hath put its Enemies to Confusion, in spite of all their malicious Opposition.

The Truth will still shine out, notwithstanding its having been so miserably oppressed ; it can never vary, nor deviate from itself one Step : What though it is meek and humble in its Garb, nay, rather without any Rayment at all, and quite naked ; solitary, despised, poor and meagre ; unacquainted with Rhetorick or elegant Harangues ; without Artifice or the florid Language of Courts ; It shall, nevertheless, still prevail.

I will therefore, by the Divine Assistance, rather than interrupt the Progress of thy mystical *Light*, when it is now so near its Period, take Courage, re-assume my Discourse, and continue the History, having advanced too far to frame any Excuse for retreating ; notwithstanding I am conscious, my untuneable Voice hath nothing to recommend it, or to render it any-wise agreeable to the Ears of my Audience, except the incontestable Truths it uttereth.

But (with the humblest Reverence and Resignation to thy Sacred Decrees I speak it) it is now Time, O Lord, that of thy immense Clemency and Grandeur, Thou shouldst dissipate these dismal Clouds of intense Darkness which overwhelm thy *Truth* ; that Thou shouldst dry up these Inundations of Errors and Schisms with which these blind, deluded, superstitious People, pester and infest the World ; and that, within these Kingdoms, Thou shouldest, once more, cause the *Light* of our Blessed Prophet, thy beloved Servant, to display its radiant Beams. That Sacred *Light* which was so long before the Formation of our First Parents, repositied in that Cœlestial *Crystal*, where it continued for so many Centuries of Years ; after which it descended from the Sublime Mansions of thy Eternal Glory, and took up its Abode upon Earth, where, notwithstanding the Purity
of

of its Heavenly Composition, and the refined Centers where it was fixed, it underwent such various, such cruel, and so many Persecutions, that they can scarce be expressed.

In that terrible Tempest, at the universal Deluge, did it not run the extremest Danger of perishing in the Waters? When it was in the Possession of the just *Abraham*, did it not triumph over innumerable Perils? Now, thrown to the Mercy of the wild and ravenous Beasts of the Mountains: Then, cast into a loathsome Dungeon, loaded with Fetters: Now, bound and naked in the midst of a mighty Pile of Fire, surrounded with furious and intense Flames? After that, in the Person of *Ismael*, bound, like a Sheep, for the Slaughter, was not the cruel Knife just ready to extinguish it? Having gradually descended to the great Family of *Abdulmenaf*, what Perils did it not undergo? Was it not in hourly Danger of being destroyed? Then, lastly, what miraculous Escapes and Preservations did the Illustrious *Abdallah* meet with? Was he not, several Times, upon the very Brink of the Precipice? Were not his tender Limbs bound with hard Cords, and the sharp Steel at his lovely Throat, every Moment expecting to be sacrificed? Was not his Hand stretched out, and did not his Fingers touch the mortal Drugs, intended to betray him out of his Life, while he was sustaining Nature at a Repast? Was he not basely beset by his perfidious Enemies in the Mountain, and his Life preserved, when, to all Appearance, it seemed beyond human Power to save him? And did not, O Lord, the same Traytors, when he thought himself in the greatest Security, amidst his Friends; did they not surround the Apartment he was in, and obstinately endeavour to destroy thy *Light* upon his Forehead, and to run all Hazards rather than fail? These, and innumerable other Persecutions, too many by far, and even impossible for me to repeat, hath it not underwent? and hath it not been within the Breadth of one Hair of being extinguished? And yet, Lord, Thou didst
cause

cause *it* to conquer all those Difficulties, and to take *its* gradual, uninterrupted Progress, 'till *it* was centered where Thou hadst decreed *it* should take up *its* fixed Station. And seeing, 'till that happy Hour, *it* could never be free from Enemies, nor could find a Place of Rest, and since *it* hath escaped so many Snares which were laid to destroy *it*, and hath so miraculously been preserved by thy Almighty Hand from being swallowed up, is it not unjust, O Supreme Monarch of Heaven and Earth! that *it* must now, when *it* is established upon *its* rightful and appointed *Throne*, from whence *it* never more can be removed; is it not hard, Lord, I say, that *it* cannot now triumph over *its* mortal Enemies? That beatified *Center of the Light*, from whence *it* hath darted *its* lucid Beams almost to the utmost Extremities of the Globe, and where *it* must settle to all Eternity, is now here (where *it* once reverberated with such a Force) miserably baffled, despised, and oppressed! It is but equitable, O Great Creator! that *it* should again shine out!



The HISTORY of MAHOMET.

THE youthful, lovely, and beautiful *Emina*, exceeding the Moon in Brightness, when, on the Fourteenth Night, that Planet appeareth in her greatest Splendor, remained, as we have observed in the foregoing Chapter, a solitary Widow, bearing in her chaste Womb a Fatherless, tho' Happy, Orphan. The Ninth Month was now arrived, nay, the very Days of her Reckoning, and even the Tokens of her approaching Lying-down were come; tho' none can be positively certain to an Hour. At last the
happy

happy Time arrived. It was on a *Monday Evening*, in the *Moon* of *Rabi-El-Awel*, when the Air was exceeding clear and serene, *Emina*, chanced to be all alone in her Apartment, and her good Father-in-law, *Abdolmutalib*, from Home, being under an Obligation to pass that Night at his Devotions in the Holy Temple, in order to fulfil a certain Vow he had made to that Effect. The following Account of what she saw, and of what happened to her, was taken from her own Mouth.

Being alone, saith she, in my Chamber, that Evening, without Light, I heard a loud, clear and distinct Voice, saying; "Prepare thy self, O too happy *Emina*! prepare thy self " to *bring forth* ; for the Hour is now come, in which thy " Lord hath ordained that His *chosen Servant* shall appear " in the Light?" When I heard these Tydings, my Heart began to fail me; I felt strange Alterations within me, and was exceedingly troubled and confused: But a certain Liquor being presented unto me, I knew not from whence it came, and drinking thereof, my Heart immediately grew easy, my Spirits revived, I lost all Sense of Fear or Concern, nor did I feel any manner of Pain. I then beheld my Chamber, all, on a sudden, to be illuminated, and to grow lighter than when the Sun-Beams pass through it at Noon day.

Casting my Eyes on one Side, I saw, standing before me, Three most beautiful Women, from whom proceeded a Brightness far beyond that of the clearest Stars: Their Garments were of an exquisite Contexture, and above all Description. In each of their Right hands they held a most precious Cup, full of some Liquid of an excellent Odour; which Cups seemed to be of the finest polished Silver, though in Whiteness they resembled the driven Snow, or, indeed, there is nothing in Nature to be compared with their superlative Whiteness. It was the Ra-
diancy

diancy of those Womens Countenances that had illuminated my Apartment with that unexpressible Splendor; and when I had feasted my Eyes upon their glorious Appearances, I began to reflect within my self, which way they could have got into my Chamber, I being very certain that the Door thereof was fast bolted.

Then One of them advanced towards me, and bad me drink some of the Liquor out of her Cup which she presented unto me; of which, when I had tasted, I found it to be much sweeter than the sweetest Honey, and of a Flavour so exquisitely delicious, that there is nothing I can mention that can hold the least Comparison therewith. She then saluted me in a most courteous Manner, and congratulated my approaching Happiness in these Words; "Most Blessed art thou! for thou shalt bring forth the most accomplished Creature that ever was created, either in Heaven, or upon Earth; the *definitive Seal* of all the Lord's *Messengers*, and the *triumphant Leader* of all the Prophets!" When she had thus spoken, she retired, and the Second, advancing forwards, said; "Great is thy Honour, and beyond Expression thy Happiness! since the Supreme Majesty hath distinguished thee in so especial and so conspicuous a Manner, as to elect thee from amongst all thy Sex, to be the *Vessel* wherein is formed, and from whence shall proceed the *very Quintessence* of Purity and Perfection!" After having said this, she drew back, and the Third, approaching me, said; "None is equal unto thee! since within thy illustrious Womb is contained the *Beloved Friend*, and *Elected Servant* of the Omnipotent and Compassionate Creator; the Lord and Owner of the unspotted *Light*; the *Intercessor* for his People at the dreadful Day of Terror; *Mahomet*, the *End*, the *Period* of all Promises."

When these beautiful Cœlestial Nymphs had concluded their Congratulations, I beheld my whole Apartment croud-
ed,

ed, the whole House covered with innumerable *Heavenly Spirits*, spreading their lovely Wings, the Feathers whereof were of various Colours, Scarlet, Green, and White, and their Shapes and Figures extremely beautiful. There were likewise infinite Numbers of *Birds of Paradise*, their Wings white, their Feet green, with Eyes sparkling like Diamonds, fine arched Eye-brows, and their Bills of a beautiful Vermillion Colour: These, as well as the Angels, were singing Praises to the Almighty after a Thousand different Manners, with their ravishing, melodious Voices.

I likewise beheld in one of the Cups, which was brought and set before me, full of most clear transparent Water, all the highest Mountains in the Universe, with the profoundest and most occult Centers and Caverns of the Earth, with whatever is contained within the vast Circumference of the Globe, and whatever the deep Abysses of the Seas conceal from our Sight; in a Word, All that ever was created, or produced from Nothing, I clearly and distinctly saw with these mine Eyes; Trees, Plants and Flowers, Men, Beasts, Birds, Fishes of every Kind; I saw them every one before me, and, at every the least Motion of my Eyelids, had a new Scene opened to my View, and of all those various Objects, there was not one single Creature, of what Kind soever, animate or inanimate, but what, with evident Tokens of the greatest Joy imaginable, and, with exceeding great Humility and Reverence, made their Obeisance unto me, and congratulated me upon the Honour whereby I was distinguished from other Women in so high a Degree.

More than all this, I beheld Three most beautiful Standards wantonly playing in the Air, one in the East, another in the West, and the Third, which, beyond Comparison, exceeded the other Two, was waving over the sanctified Temple, so that the Extremities of that inestimable

Banner

Banner touched the Top of the highest Pinnacle of that Holy Place.

Among the stupendous Visions of this Night, I moreover saw a Squadron of strange and terrible Figures, like Human Creatures, but excessively deformed; their Complexions sooty and horrid to behold, and their Countenances not unlike those of the most ill-favoured Baboons. These were all weltering in their own putrid Gore, wallowing in the Dust, like venomous Serpents, and yelling out most dismal Groans, as if they were at the Point of disgorging their wretched Souls. Being extremely curious, and desirous of knowing what all those Phantoms were, and what was the Meaning of so frightful an Apparition, I heard a Voice, which said; "These, concerning whom thou art so inquisitive, are thy *Son's* inveterate and implacable Enemies, who are not able to stand the Lustre of his *Light*; they are the Representatives of the Magicians, Soothsayers, or Diviners of that accursed, abominable Generation of Men, the envious *Jews*, who, from the Beginning, have continually dreaded the Moment they now expect, and are sure is come: For, being certain of their inevitable Confusion and Destruction, and that thy *Elected Son* is to abolish all their False Worship, and to confound all their Devices and Imaginations, they are bursting with Rage, and in the wretched Condition in which thou now beholdest them."

Upon this I saw those filthy Spectres rise up on a sudden from the Ground, and with their deformed Visages covered with Horror, Consternation, Fear, Dismay, and Confusion, immediately betake themselves to a precipitate Flight, and plunging into the deepest Part of the Sea, were there imprisoned in its Profundity.

This

This wonderful Night, I likewise beheld the Gates of the Seven Heavens widely expanded, and the vast *Vacuum* between the *Cœlestial* and *Terrestrial* World crouded with innumerable Legions of Angels, and heard them most melodiously chaunting Praises to their Omnipotent Lord, and repeating His Sacred Attributes. No sooner did I perceive my Delivery to be just at hand, but I saw the whole House fuller than ever of *Cœlestial Spirits*, and the Noise they made was very much like unto the *Humming* and *Buzzing* of Swarms of Bees, when they are busy at their laborious Occupations.

At last the happy, happy Moment was come ; and when I least of all thought of it, and felt no Manner of Pain, my Child dropped from my Body, upon the Floor, without my Knowledge ; when, looking downwards, I beheld him, at my Feet, paying his Adorations to his Creator, prostrate, and, in a Posture of great Humility, with his Face turned towards the Temple of God, as we are commanded to do when we perform our Devotions, and with the Fore-Finger of his Right Hand erected, and pointing towards the Throne of the Supreme Majesty, as all *True-Believers* are obliged to do when they *profess their Belief*. Then immediately I saw a Snow-white Cloud descend from above, in which my dear Infant being involved, was instantly conveyed from my Sight. My Soul, at this, became overwhelmed with Grief : But, at that very Moment, I heard the thundering, though sweet Voice of my immense Creator, saying these Words ; “ Carry my *Elected Messenger* “ through every Part of the Globe, that hath ever been illu- “ minated by the Beams of the Sun, over Mountains, Plains, “ and Desarts, through the Centers of the Earth, and the “ Caverns of the Deep, that the Earth and Seas, with all “ their Product, may Know, Reverence, and Acknowledge “ him ; for He it is whom I have chosen to be my *Messenger*,

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“ and to cleanse and purify the World from all its pestiferous and corrupted Dregs, and to adorn it with the Light of Truth.”

The Child had not been gone much longer than one can turn one's Eye round, but he was brought back again, and put into my longing Lap, most neatly enveloped in Blankets of a superlatively fine Wool, far surpassing the Snow in Whiteness, and over them a Covering of costly and shining White Silk. He had likewise beautiful little Keys fastened upon him, made of fine transparent Pearls; and, at the same Instant I heard a Voice, which said; “ This Day are delivered into thy Custody the Keys of the Sovereignty of *Mecca*, and of its Protection and Defense; with the Sacred Authority of thy Holy *Mission*, with full Instructions of whatever is commanded to be done, and to be left undone.”

After this I presently saw another Cloud, much clearer and brighter than the first, and within it many Voices, singing aloud Divine Hymns, as likewise a great Noise of Troops of Horse, seeming to be composed of Persons of the highest Degree and Dignity, and, by their Words, of the greatest Prudence and Discretion. These again took away my Child; and I heard the Voice of the Almighty, saying, “ Take my *Beloved*, and shew him once more all the Works of Nature, and carry him to all my faithful Servants, the Prophets of Old, to the end that they may all know him, and be the readier to obey and acknowledge him. Give him the Form and Stature of *Adam*; the great Eloquence of *Seth*; the Resolution of *Noah*; the Meekness and good Qualities of *Abraham*; the Sweetness of Tongue of the just *Ismael*; the extraordinary Prudence of *Isaac*; the Blessing of *Jacob*; the Beauty, the Fortitude, and the Chastity of *Joseph*; the Intrepidity of *Moses*; the great Patience of *Job*; the me-

“ lorious

“ loathsome Voice of *David*; the Wisdom, the Riches, and
 “ the Power of *Solomon*; the Benevolence of *El Khedhir*;
 “ the Knowledge of *Saleh*; the Obedience and Resignation
 “ of *Jonas*; the Fervor and Constancy of *Daniel*; the
 “ Piety and Perseverance of *Yakia*, or *John*; the Purity
 “ of *Isa*, or *Jesus*: Give unto him all their Properties, and
 “ unite in Him alone all whatever was observed to be com-
 “ mendable in those my Prophets and Messengers; for he is
 “ the *last* and the *greatest* among them all: And *farther*,
 “ Carry my Commands to all Nations, of what Persuasion,
 “ Custom, or Language soever, that this my *Chosen Messen-*
 “ *ger* be received and acknowledged among them.”

When they had re-conducted my Son to my Arms, most
 magnificently adorned in Garments, or Cloathing of fine
 green Silk, while I was in the utmost Admiration, and ex-
 tremely intent with beholding all these wonderful Myste-
 ries, with an Excess of Extasy and Pleasure, I saw Three
 most beautiful Angels, approaching towards me, from
 whose Seraphick Countenances reverberated a Splendor far
 brighter than the Rays of the Mid-day Sun. One of them
 brought an exceeding rich *Exwer*, full of most odoriferous
 Water. The Second held in his Hand a precious Stone
 of an Emerald Colour, exactly Square, and at each Angle
 there was fixed an inestimable Pearl, extremely white, in-
 terspersed with many Veins; and upon that fine Stone was
 engraven every individual Part of this Earthly Globe, Moun-
 tains, Plains, Seas, Rivers, Fountains, Springs, and, in a
 Word, every Thing therein contained, without the Omissi-
 on of any one, even the smallest, Particle. The Third,
 (according to *Abou'l-Hassan*) was *Reduan*, the Porter of
 Heaven, who held between his Fingers one End of a Silken
 String, excessively white and shining, at the other Extre-
 mity of which was impending a *Seal*, the amazing Bright-
 ness whereof dazzled and obstructed the Eye-sight.

When they were come up very near the Place where I was sitting with my Child in my Lap, He, who held in his Hand the precious *Table*, advanced before the others, and said; "Here, O *Mahomet!* the *Elected Servant of God*, " which Part of this World wilt thou choose for the Place " of thy Residence? Here I present it all before thee; there " is no Part of it which is not here delineated; take which " thou best likest." My Son, upon this, stretched out his Right-Arm, and I beheld him pointing with his Fore-Finger exactly in the Middle of the rich *Emerald*; and the Angel, who held it out extended before him, said, "*Chosen of God*; Thou hast pitched upon the noble and " sanctified City of *Mecca* for thy *Kibla*, and the Place of " thy Abode." Then immediately he who bore the *Exwer*, very tenderly took my Child in his Arms, and stripping him stark naked, he purified him Seven Times by washing his delicate Limbs and Body all over with that odorous Water he had in the precious Vessel. After this, the Angel *Reduan*, who had the *Seal*, made the Impression thereof once, and no more, between his Shoulders; dressed him again in his Silken Apparel in an Instant; spread his Wings over him, and then hugged him close to his Breast, and kissed him *between the Eyes*, saying, with the greatest Tokens of Love and Affection; "I congratulate thy happy " Estate, O *Mahomet!* for in thee are united all the Wisdom of the Wise, the whole Mass of Knowledge, the " Weight and Merits of all the Prophets and Messengers, " and the Fortitude of all Leaders; and all who hear thy " Name shall fear and tremble at thy Prowess." And then those Angels saluted us very courteously and departed; And, I said within my self, What would I not give that *Abdolmutalib* had been here to see what I have seen, and to hear what I have heard! — Thus far *Emina*.

El Hassan affirmeth, That, the very Moment in which *Mahomet* issued out from his Mother's Womb, *Abdolmutalib*, as he was with his Sons, watching this Night in the Temple, according to the Vow he had made so to do, beheld the Roof of the Holy *El Caaba* inclining itself downward from its four Angles, till it touched the Floor, in Reverence and Honour to the New-born Prophet, saying ; " Now is " the happy Hour arrived in which I am purified, and be- " come free from all the Insults and Impurities, the Sins, " Idolatries, and Disobediences, which have so long and " so often infected me : Now is the Promise of the mer- " ciful Creator fulfilled and accomplished, since *Mahomet*, " the *chosen Messenger* of the Lord, is come into the World " to rectify all the Errors which have happened during his " long-lamented Absence." He addeth, That when the good *Abdolmutalib* saw these wonderful Signs ; how the Roof of the Sacred Temple was loosened from its Angles, and that all the Idols, which stood around it, were fallen down from their Altars, and broken into a Thousand Pieces, he immediately prostrated himself upon the Ground at the Sight of such stupendous Mysteries, and remained a considerable while in the utmost Confusion and Amazement, not knowing whether he slept, or was awake ; when, at last, rising up, he rubbed his Eyes, scarce believing, but that he was still in a Dream, and gave this Account of himself :

I went out of the Temple, said *Abdolmutalib*, to look upon the circumjacent Plains, wherein the City *Mecca* standeth, and there, with *Astonishment*, I beheld the Towers of *Azaf*, and the Towers of *Marquat*, moving and playing in the Air, and I heard them call upon me in a loud Voice, saying ; " O Prince of the illustrious *Koreishites* ; " What is it that causeth in thee this great Amazement and " Consternation ? All these Miracles thou beholdest are

“ purely in Regard to, and for the Sake of thy long-
 “ expected and desired Grandson. ” Upon this, with all
 possible Speed, I ran Home to see him and his Mother,
 and found the House all over illuminated with an exceed-
 ing Brightness, and the Roof thereof all covered with in-
 numerable Birds of different Species, white, red, and green,
 with several other Colours, which were singing in vari-
 ous and most melodious Notes, to celebrate the Birth of my
 Grandchild : And going into my House to visit my *Emina*,
 my dear Daughter-in Law, I found her sitting with so se-
 rene, pleasant, and unconcerned a Countenance, as if no-
 thing ailed her, nor was there in her the least Appearance
 of a Child-bed Woman. Seeing her so unexpectedly sedate,
 I asked her, “ How she did ? and what she had been do-
 “ ing ? ” She replied ; “ I have brought forth a lovely and
 “ wonderful Son ? ” “ Where is my Grandchild ? said I :
 “ Let me see him. ” “ That cannot be, answered *Emina* ;
 “ for I am commanded to the contrary ; I am absolutely
 “ forbidden to suffer any Body to see him. ” At this I grew
 exceeding wroth, to find my self denied the Sight of my
 dear Grandson, and losing all Patience, I drew out my
 Sabre, and swore I would see him without her Leave, and
 against her Will ; and that she should either give me her
 Head, or a Sight of my Child. When she perceived my Cho-
 ler to be raised to so high a Pitch, she pointed to the Door
 of the Inner-Apartment, and said ; “ Since you are so very
 “ positive, there he is in that Room opposite to you, wrapped
 “ up in white Silk Garments ; go and see him, if you can
 “ get Admittance. ” I hastily advanced towards the Place
 she directed me to, when, at the Entrance, I was met by a
 Man of a huge gigantick Stature, all in bright Armour,
 with a naked Sword in his Hand, at the Sight of whom I
 fell a trembling, and my Joints smote one against the other.
 This terrible Man spoke to me, in an angry, thundring Ac-
 cent, these following Words ; “ Where would you go ?
 “ Would you force your Passage to this blessed Child your
 Grandson ?

“ Grandson ? The Sight of him is for a while forbidden
 “ you ; therefore have Patience, and return from whence
 “ you came, for you must not see him.” “ What Justice,
 “ what Equity is there, in this your Procedure ? said I.
 “ What Right have you to hinder me from the Sight of
 “ my Child ? Am not I his natural Grandfather ? Nay, his
 “ Father, for he hath now no other ? Is he not left an
 “ Orphan, recommended to my Care ? Am not I to breed
 “ him up ? and must I then be denied the Sight of him ?
 “ Tell me why I am not to see him. Upon what Account ?
 “ With what Authority can you pretend to debar me from
 “ going in to him ? ”

The Answer he returned was this ; “ The Reason why
 “ I am posted here to prevent any Body from going in to
 “ see the Child, is, Because the Almighty hath been pleased
 “ to command, That during the Time of Three Days, all
 “ the Angels and Cœlestial *Beings* which his Divine Majesty
 “ ever did create, shall descend from Heaven to visit and
 “ make their Addresses and Congratulations to his chosen
 “ Servant *Mahomet*, and, after the Choirs of Angels have
 “ all accomplished their Obligations, in paying their con-
 “ gratulatory Visits to this beatified Infant, that then the
 “ *Beings* of this World shall do the same, without Inter-
 “ ruption, Detention or Excuse.

With this, the Choler of the good *Abdolmutalib* was ap-
 peased : And the Three Days of the Angels Visitation being
 past, they returned to their Mansions in Paradise, and the
Beings of the Earth began theirs. The crystaline Waters,
 the highest Mountains, the Woods and Forests, and, in a
 Word, every Part of the lower Creation, made their
 Obeissance, and cried out with loud Voices ; “ Thrice
 “ Blessed is the Woman that bore thee, and most happy
 “ will be the Woman who shall merit the honourable Title
 “ of being the Nurse that gave thee Suck ! ”

In those Days, the Ladies of high Rank and Birth, were wont to hold in great Disdain, the Suckling of their own Children, and used to seek Nurses, either in the City or the Villages near it, and to put them out to them to be taken Care of; and the poorer Sort of Women used to inquire and to make Interest to get the Nursing of such Children: So that, upon the Birth of this Illustrious Infant, there arose great Disputes and Contentions concerning who should have the Breeding of him up. The *Clouds* pretended, That they had a greater Right to take Care of *Mahomet's* Education than any other. According to the Reasons they alledged for their laying that Claim; They said; " If the Lord will be
 " pleased to permit us, we will take upon us that Care,
 " since it is our Property to wander through the Air, where
 " we can keep him free from all Earthly Impurity and Un-
 " cleanliness, as he deserveth and ought to be kept; we
 " can convey him throughout those unpolluted Regions,
 " where none are able to reach him, and, by Consequence,
 " he may be nourished in our Bosoms, secure, free, and
 " unmolested. We are perfectly well acquainted with the
 " finest, most delicious, and most wholesome Fruits, whereof
 " he shall eat his Fill; and we will quench his Thirst with
 " clarified Waters, extracted from the most precious Veins
 " of the Seas and of the Earth." The *Angels* said; " Un-
 " to us it rather belongeth to have the Education of the
 " Blessed *Mahomet* committed to our Charge: It is much
 " more our Property; since the Supreme Majesty of Heaven
 " hath created us to be his Guardians and Protectors, to
 " defend him from all the Evils that his Enemies may me-
 " ditate against him." The *Fowls* and *Birds* of the Air
 " said; " We will, with the greatest Care, Pleasure and So-
 " dality, if we are permitted, bring him up. We will
 " lull him to Sleep with our Melody; we will bear him
 " through the Clouds upon our Wings; we will carry him
 " where-ever he shall please to command us. He shall be
 " screened

“ screened from the scorching Beams of the Sun, under
“ the delightful Shades of the most fructiferous Trees.”

During this Debate, when these contending Parties were laying in their Claims for a Right of Precedency in the Education of that Infant Prophet ; a Voice was heard, resounding from the Heavens, which said ; “ Let none persist any longer in these Disputes ; for the Almighty hath already determined to whose Care his Servant shall be committed. The Nurse, whom He hath appointed to breed him up, is one of the Daughters of *Adam* : Her Name is *Halima*, and her happy Star hath, from the Beginning, designed her this advantageous, high and honourable Dignity.”

This *Halima* lived in a small Village, called *Beni-Saad*, somewhat more than a League from *Mecca* ; she was a comely, fair, and accomplished Woman, and was held in high Estimation for her honest and reputable Character. To this good Woman *Mahomet* was delivered, in order to be brought up under her Care ; and well deserving was she of so great an Honour. She immediately took the illustrious Infant in her joyful Arms, and applied the Nipple of her Right-Breast to his beautiful Mouth, the which he very willingly took, and began to draw the wholesome Milk ; but when she offered him her other Breast he would, by no means, ever touch it, whatever Endeavours were used in order to force him to it. *El Abbass* affirmeth, That, the Lord had ordained that to be as an Example to us, to demonstrate unto us his great Rule, of *Doing as we would be done unto* ; that is, That we should treat our Neighbour after the same manner as we desire he should treat us : That we should touch nothing but what properly belongeth unto us, nor even stretch out our Hand towards it ; nay, nor even suffer our Thoughts to run astray, by coveting any Thing which is none of our own.

This

This Woman had a young Son, whose Sustenance was the Milk of that her Left-Breast ; for which Reason the Blessed Infant Prophet refused to meddle therewith, that he might not deprive his Brother of the Milk, which was his sole Nourishment ; insomuch, that he would, as hath been observed, never so much as taste a Drop of any but that of his Nurse's Right-Breast. " O what a just and equitable " Doctrine is this, if we had but the Grace to observe and " follow it ! For we have no manner of Claim to what be- " longeth of Right to our Neighbour."

It was now the Seventh Day from the happy Time of *Emina's* Delivery, when the good *Abdolmutalib* proclaimed a general Festival and Rejoicing for all the Inhabitants of *Mecca* who would repair to his House, where all Comers were entertained in great Abundance and Splendor for the Space of Seven Days. He likewise courteously invited all the Passengers and Pilgrims, of what Nation soever, who chanced to be thereabouts, and gave them a most hearty Welcome, regaling them with plentiful Repasts of the best Viands, and the choicest Fruits. His Habitation was, during that Festival, continually crouded with numberless Guests, of all Degrees and Conditions ; nay, even the Birds of the Air, and the Beasts of the Field were fed from his Store : And not without Reason ; for as every Living-Creature was affected at the Birth of the beatified Prophet, so every one had a Right to partake of the good Cheer at the Celebration of that never-to-be forgotten Festival.

Mahomet, still with his Nurse, the virtuous *Halima*, at *Beni-Saad*, grew apace, and now could go out and in, all about the Neighbourhood, though he never played with the other Children, nor understood any Juvenile Games and Diversions. He one Day, very modestly said to his Governess,

verness, of whom he was extremely fond, “ Tell me, my
 “ dear Mother, I beseech you, where do your Sons, my
 “ Brothers, spend their Time all the Day, that I never see
 “ them here, except in the Evening when they come Home
 “ to Supper? Let me know, I pray you, where they go.”
 “ My dearest Life! reply’d *Halima*; They go out in the
 “ Morning with my Flock of Sheep, and continue out all
 “ the Day to look after them.” “ Give me Leave to go with
 “ them, I beg you, said the Child, that I may divert my-
 “ self in the Mountain.”

I, to please him, said the good *Halima*, early the next
 Morning, arrayed him in clean Apparel, put a new *Scrip*,
 brought from *Arabia-Fælix*, full of Sweet-Meats and other
 Regales, under his Arm, gave him a finely-polished little
 Sheep-Hook in his Hand, recommended him to my Sons,
 and sent him away in Peace, and under the Protection of
 the Lord. This I did for several Days together, he going
 with my Sons in the Morning, and returning with them in
 the Evening. At last, one Day, I saw my Son, *Damar*,
 come running Home in the greatest Haste and Surprize ima-
 ginable, quite out of Breath, covered all over with Sweat
 and Dust, weeping most bitterly, with lamentable Outcries
 and Lamentations, saying; “ Hasten away, Mother, for
 “ God’s sake, do not delay a single Moment, but run with
 “ all Speed to the Assistance of my Brother *Mahomet*. Was
 “ you but to see him in the Condition in which we have
 “ beheld him in the Place where we left him, your very
 “ Heart would burst! We saw Three Men of an extraordi-
 “ nary Stature, seize upon him, as we were playing together,
 “ carry him to some Distance from us, to the Top of the
 “ Mountain, and there, we still following, they threw him down
 “ upon the Ground, and committed upon him the greatest In-
 “ humanity in the World: They tore open his Breast, and took
 “ out his Heart. This I saw myself, and came running to give
 “ you Notice. Hasten, therefore, to see him your-self in that
 “ lamen-

“ lamentable Condition ; for, according to what I have al-
“ ready been Eye-witness of, if we make ever so great
“ Speed, we shall assuredly find him without Life.”

Hearing this lamentable Account : I was ready to sink into the Earth, and crying out like one distracted, I called upon my Husband to go with me ; and so, guided by my Son, we ran, in the utmost Confusion imaginable, without either seeing, or feeling, the Ground we trod upon ; when, being arrived at the Mountain-Top, we beheld *Mahomet* sitting upon the Grass, with a sedate pleasant Countenance, without the least Token of Concern, looking up towards Heaven so very attentively, that he did not so much as move his Eye-lids. I eagerly ran to him, and took him in my Arms, tenderly kissed and embraced him, and feeling, with my Hand, all over his Breast, I asked him, What was the Matter, and if he did not find himself in Pain, or out of Order ? To which he replied ; “ My dear
“ Mother, I intreat you to be easy, and not in any-wise
“ to be concerned upon my Account ; for, I will relate unto
“ you the whole Affair, of what wonderful Things have
“ happened to me, whereof you will certainly be very glad
“ to be informed.” He then began his Relation in the following Terms.



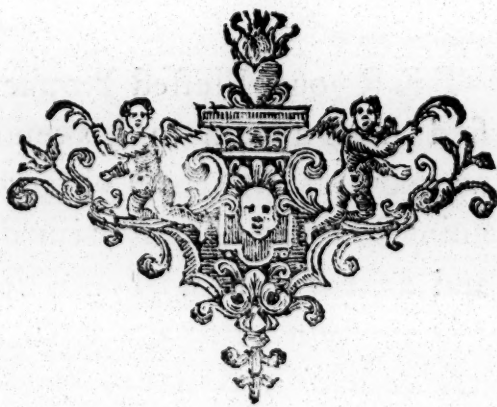


MAHOMET'S STORY of his Adventure with the Three ANGELS.

AS I was very intent in diverting my self with playing with my Brothers, at some of our accustomary Games, while the Sheep were feeding before us, I beheld Three Men, seeming to be in great Haste, approaching towards me. They were all young Men, very tall of Stature, exceeding goodly Personages, and their Visages most exquisitely beautiful and resplendent. They were clad in long white Garments, which cast forth most agreeable Odours; and, in one Word, they were such Persons, in every Respect, as I had never beheld any that might bear any Comparison with them. One of them bore in his Hand a fine Silver *Ewer*, a Second held a most rich *Plate*, of one intire green Pearl, and the Third carried upon his Shoulder a large *Ballance*. They took me up all on a sudden, flew with me hither, and laid me very gently upon the Ground, without doing me any manner of Harm. Then they stripped me stark naked, and opened my Breast from the Top to the Bottom, took out all my Entrails, without leaving the least Part thereof within the *Vacuum* of my Body, whilst I was looking on all the Time, though with no manner of Fear or Concern. I then beheld the First of those Men, the Two others standing at a small Distance, begin to wash every individual Part of my *Viscera*, with the odoriferous Water he had brought in the *Ewer*; which when he had done, the Second, advancing, said,
“ Now

“ Now you have performed your Duty, draw back, and
 “ let me also accomplish what I was commanded by my
 “ Lord.” So coming close up to me, he thrust his Hand
 into my Breast, and removing my Heart from its Station,
 (I, all the while, feeling not the least Pain) he cut it into
 Two equal Parts, and I saw him scrape and cleanse it both
 within and without, and then he pressed out of it Three
 Drops of blackish Blood, saying unto me; “ This, my
 “ Friend, is the Part which hath been touched, and in-
 “ fected by thine Enemy, the Devil, and these are the
 “ Grains, the Dregs of the Contagion of Original Sin.”
 When he had done and said thus, he again closed it up as
 it was before, and returning it into my Body, he re-placed
 it in its proper Station from whence he had taken it:
 After this, the First of those Persons drew out a *Seal* from
 his Bosom, and sealed my Veins, &c. in several Places.
 Then came the Third, and approaching me, said; “ Since
 “ you have compleated the Lord’s Injunctions, stand by,
 “ and let me likewise perform the Part with which I am
 “ charged.” And thereupon he began to stroak my wide
 Wound with his Hand, from one Extremity to the other,
 and closed it up so artfully, that he left not the least Sign
 that any such Wound had ever been made. After all which,
 this same Person, who bore the *Ballance*, said to his two
 Companions; “ Let us weigh him.” And immediately
 I was put into the *Ballance*, and weighed against Ten
True Believers of those who shall follow my Doctrine;
 but I was infinitely heavier than *They*. Next I was weighed
 against an Hundred *True Believers* of my own People, but
 they were not able to make my Side of the *Ballance* move
 from the Ground. Then a Thousand of *Them* were put
 into the *Scale*, to try if *They* could counterpoize me; but
 it was the very same Thing; *They* could no more move me
 than the *Others*. Then said He who held the *Ballance*;
 “ Desist from making any farther Experiments, for it will
 “ be to no better Purpose: Nay, if we should weigh against
 “ him

“ him all the *True-Believers* that ever have, or ever shall
 “ be created, and should add unto them all the Nations of
 “ the Earth, *Mahomet* would infallibly *out-balance* them
 “ all.” Upon which they took me out of the Scale, set
 me upon my Feet, and bad me walk a little, which I did,
 and found my self intirely sound, and better in Health
 than ever I was in my Life. Then they all Three took
 me in their Arms, embracing me with great Tenderness
 and Affection, kissing me *between the Eyes*, and stroaking
 me gently all over my Body, they put on my *Garments*,
 and then courteously took their Leaves of me, and de-
 parted. I followed them with mine Eyes, and saw them
 flying up towards Heaven, where, sitting in the Place
 where I now am, I beheld them enter. This, my dear
 Mother, is the whole Truth of what hath happened unto
 me.— Upon this, *Halima* tenderly embraced him, gave
 him a Thousand affectionate Kisses, and, taking him by
 the Hand, led him Home to her Habitation, scarce able
 to contain herself for Joy of so signal a Mercy.





C H A P. XXII.

Mahomet's Purity. He is carried Home to his Mother, by his Nurse Halima, who is bountifully rewarded. His Mother's Death. Mahomet taken under the Protection of his Grandfather Abdolmutalib; who, dying, recommends him to his Son Abutalib. Mahomet marries Khadegia. Is visited by the Angel Gabriel, who brings him Part of the Alcoran. Mahomet's Great Character. The Excellency of his Law, &c.



AFTER our Blessed Prophet had been purified from all Sin in his tender Years of Innocency, as we have observed in the foregoing Discourse, he remained as immaculate, and as free from all Possibility of Erring, or going Astray, as is the Sun in its daily Course; nor was he less clear and resplendent than that glorious Planet; and it was most meet he should be so, in order to accomplish the mighty Work he was sent to execute.

His Nurse, the pious *Halima*, thought it now convenient to carry him Home to his Mother and Grandfather at
Mecca,

Mecca, she having been advised, by all her Friends, so to do, by Reason, that, at *Beni-Saad*, those his impious and inveterate Enemies, the perfidious *Jews*, were laying Snares to destroy him, in order to extinguish that so much dreaded *Light*. With this Precaution, therefore, that upright Woman conveyed him Home to his Parents at *Mecca*, who highly carested, and dismissed her with abundance of kind Acknowledgments, and rich Presents, for the extraordinary Tenderneſs and Care ſhe had uſed towards that their Darling : They likewise conſiderably augmented her Subſtance, by beſtowing upon her Lands and Cattle, and God poured down his Temporal Bleſſings upon her, ſo that ſhe became very rich and conſiderable in that Country : Her Flocks increaſed, her Fields and Meadows became exceeding fruitful, and every Thing ſhe took in Hand proſpered and flouriſhed ; and, in ſhort, ſhe had the Bleſſings of *this* World flowing plentifully in upon her, as likewise a great Proſpect of thoſe of *the Next*, ſince ſhe had ſuch a *Son* for her Advocate and Mediator.

The illuſtrious *Emina* died ſoon after, and left her Son *Mahomet* an Orphan of Six Years of Age, when his Grandfather the good *Abdolmutalib*, took him under his Protection : But he, likewise, two Years after, was overtaken by Death, and paſſed from this Life to that of everlaſting Glory. In his laſteſt Hours, he ſent for his Son *Abutalib*, who, ſince he had loſt *Abdallah*, was his greateſt Darling, and indeed the moſt worthy of all his Children, who were likewise all ſtanding round about him : When the noble Youth came near the Bed, whereon his expiring Father lay, he fell upon his Knees, and, with great Humility, craved his Bleſſing, and deſired to know his Commands. To which his Father replied, in theſe Words :

ABDOLMUTALIB'S *Last Words to His SON.*

“ **M**Y dearest, best beloved Son! to thy Charge I
 “ leave *Mahomet*, the Son of thine own Bro-
 “ ther, strictly recommended, whose natural Father the
 “ Lord hath been pleased to take to Himself, with the
 “ Intent that this dear Child should become ours by
 “ Adoption; and much dearer he ought to be unto us
 “ than merely an adopted Son: Receive him, therefore, at
 “ my dying Hands, I conjure thee, with the same sincere
 “ Love, and tender Bowels with which I deliver him up
 “ to thy Care. Honour, love, and cherish him as much,
 “ or even more than if he had sprung from thine own
 “ Loins; for all the Honour, thou shewest unto him, shall
 “ be trebled unto thee. Be more than ordinary careful
 “ in thy Treatment towards him; for it will be repayed
 “ thee with Interest. Give him the Preference before thy
 “ own Children, for he exceedeth them, and all Mankind,
 “ in Excellency and Perfection. Take Notice, that when-
 “ soever he calleth upon thee, thou answer him not as
 “ an Infant, as his tender Age may require, but as thou
 “ wouldst reply to the most aged and venerable Person
 “ when he asketh thee any Question. Sit not down to
 “ thy Repasts, of any Sort soever, either alone, or in
 “ Company, ’till thy worthy Nephew *Mahomet* is seated
 “ at thy Table before thee; neither do thou ever offer to
 “ taste of any Kind of Viands, or even to stretch forth thy
 “ Hand towards the same, until he hath tasted thereof.
 “ If thou observest these my Injunctions, thy Goods shall
 “ always increase, and, in no wise, be diminished. O my
 “ Son! if it shall be God’s Pleasure to prolong thy Life
 “ ’till the long-wished-for, happy Time, when the certain
 “ Tokens of his Blessed *Mission* shall descend from Above,
 “ when

“ when he shall begin to put in Execution the Lord’s
 “ Sacred Decrees, then shalt thou see wonderful Myste-
 “ ries, and shalt behold the Graces the Almighty will
 “ pour down upon him, and what amazing Miracles will
 “ be shewn for his Sake, who is destined to illuminate
 “ the wretched Darkness wherewith the World is over-
 “ whelmed. If, I say, thy happy Fate shall have decreed,
 “ that thou shalt enjoy thy Life ’till that Time, thou shalt
 “ accompany and assist him in propagating and expanding
 “ the Sacred Laws of Heaven : Thou shalt be his Adviser
 “ in Cases of Emergency ; thou shalt obey his Com-
 “ mands, and shalt defend his Precepts with thy Weapons
 “ in thy Hand.”

When the pious *Abdolmutalib* had said this, he blessed him and all the rest, and recommending himself to his Creator, he gave up the Ghost. *Abutalib* most willingly took upon him that mighty Charge, and, during the whole Time of his Nephew’s Minority, treated him with a Deference and Distinction even exceeding his Father’s Injunctions.

Mahomet, being at length grown up to Man’s Estate, his Uncle and Guardian, *Abutalib*, took Care to conclude a Marriage between him and *Hadezia*, (or rather *Khadezia*) a rich, beautiful Widow, whom he had served for some Time in Quality of her Factor. By her he had Eight Children, Sons and Daughters, all born alive, but died young, most of them in their tenderest Infancy, except the Glory of all the Female Sex, his Daughter *Fatima*, who married *Aly*, the Prophet’s Cousin German, Son to his Uncle *Abutalib*. By the Wives he had afterwards, he had but one Son born, which was by *Maria*, or *Miriam*, the Name of which beautiful Child was *Ibrahim*, who also died in his tender Years. This short Enjoyment of his Children was, that the Divine

52 Mahometism Explain'd.

Decrees of Heaven might be fulfilled, whereby it was ordained, That the *Elected Servant* of the Lord of all Things should be alone, without Brothers, Sisters, or Sons.

The appointed Time was now come, in which God had decreed, that his Holy Ordinances, written in the Sacred *Alcoran*, should descend from the Cœlestial Mansions: For, one Day, as *Mahomet* was walking very solitarily, in the celebrated Mountain of *Obud*, near *Mecca*, he met the faithful *Gabriel*, who gave him a very courteous and friendly Salutation. When *Mahomet* beheld him, he was somewhat disturbed, and in a Sort of Consternation; but the Holy Angel, coming up close to him, took him into his Embrace, pressed him to his Seraphick Breast, and then gently passing his Hand all over him, from Head to Foot, spoke these Words to re-assure him; “ Be not terrified, or dismayed, O my beloved *Mahomet*, for the Lord of Hosts hath chosen thee to be His *Messenger* here upon Earth: “ Take boldly these *Leaves*, which I have brought thee from the Hand of the Immense and Supreme Author of “ Nature, dictated by His Divine Self; this is Part of “ the Book, wherein is written the whole Substance of “ what is contained in all the Sacred Scriptures, which, “ from the Beginning of the Creation, were ever transmitted hither from Above. Take and read them, I say, “ without Fear, or Trembling; for unto thee they are “ sent, that thou mayest admonish the whole Universe to “ repent them of their Errors, and mayest set them in “ the right Way to Salvation, that, none, hereafter, may “ pretend to plead Ignorance. Thou shalt tell Mankind, That this Sacred *Alcoran*, signed with the Hand- “ Writing of the Supreme Lord of all Power, is the indubitable Truth; and that no single Particle of whatever “ is declared therein, must be doubted of, or disputed: “ That it is the infallible Guide to all *True-Believers*, and “ the Anchor of Hope to them who are disposed to follow
God's

“ God’s Ordinances.” To this *Mahomet* made Answer;
 “ Most Seraphick *Gabriel*! I most joyfully accept thy
 “ Message, and most willingly obey thy Dictates: But
 “ what can I, alone, be able to perform in this Case? What
 “ can a single Mortal do against so innumerable a Multi-
 “ tude who have so long strayed from the Truth? Who
 “ are so hardened in their Errors, and besides their obsti-
 “ nate Bigotry to their Idolatries and false Worship, are
 “ so very numerous and potent, and so very averse to all
 “ Goodness, that they employ their Thoughts upon no-
 “ thing but Evil?” The faithful *Gabriel* replied; “ Be
 “ under no Apprehension upon that Account; for, next
 “ to God Himself, I will be the Person who will be con-
 “ tinually at thy Elbow, ready to assist thee upon every
 “ Occasion.” The Prophet then said; “ How can I
 “ possibly publish this Divine Ordinance? How can I
 “ be able to declare, or make it manifest? I am,
 “ wholly illiterate; I can neither *read* nor *write*: How
 “ then am I a proper Person to explain the secret Myste-
 “ ries contained therein?” Then was the Prophet, a
 second time, fortified, assured and encouraged by the Holy
 Angel, who, by Divine Influence, inspired him with the
 deepest Knowledge and Penetration; and spake unto him
 these Words; “ Be not concerned or discouraged, my
 “ Friend; read courageously, in the Name of the Lord
 “ who hath created thee: Begin with His Divine Attri-
 “ butes, and His immense Goodness will not fail of influ-
 “ encing His Knowledge into thee, instructing thee in all
 “ thou art desirous of learning; will inspire thee with
 “ what thou art wholly ignorant of, and will discover unto
 “ thee Sacred Mysteries with which thou art unacquainted.”
 After which, he read over to him the *Leaves* he brought.

With this *Gabriel* took his Leave and departed, and
Mahomet remained very pensive, and at a Loss concerning
 this Interview, and the great Errand the Lord had sent

him about. However, he found his Knowledge increased, and Memory refreshed after a wonderful Manner: He could now perfectly remember, and distinctly repeat, all that the Angel had taught him, without missing one Tittle, no less than if he had been reading it in the Book, and had made it the constant Study of his whole Life. These Chapters of the *Alcoran*, as they were brought him down from Above, by the Seraphick *Gabriel*, he caused to be copied by the discreet and righteous *Osman*, or *Othoman*, who was the Third of his famous Successors. They came not down at once, but were sent Daily, Monthly, and Yearly, according as Occasion was offered, till, at length, all the Chapters were brought him, and the venerable *Alcoran* became compleat, as we now have it. They did not come, as I have observed, all at one Time, but separately; some to confute the Controversies started to our Blessed Prophet, by the idolatrous Doctors of the *Gentiles*, and the misbelieving *Sages* and *Scribes* of the *Jews*; others in Memory of Conquests and Battles fought against God's Enemies in the Field; some were sent with particular Institutions; others to condemn unjust and wicked Persons; some contained the Histories of good and evil Men, introducing those Events of former Times, to serve as Examples to the present and future Ages; some gave Account of the Actions of the former *Messengers* whom the Lord had sent upon Earth; others promised Rewards of Eternal Glory to those just Servants who kept God's Precepts and Commandments; while some others threatened such who should disobey Him, with grievous Punishments after this Life. So that, at last, when these honoured Chapters were all come to the Hands of the *Prophet*, read and explained by the Angel *Gabriel*, dictated and published by the beatified *Mahomet*, and copied out by *Othoman*, the *Prophet's* Secretary, the *Alcoran* became compleat; when the Blessed Angel, to give the Prophet a more consummate Satisfaction, and to do him the greatest Honour, presented him with the
Whole,

Whole, written in Heaven; with which, when that which *Othoman* had transcribed, was collated and compared, some Years after, it was found to be so faithful and exact a *Copy*, that not the least Tittle was variated or omitted, but so very pure and uncorrupt, as if the same Hand and Pen had written them both; tho', indeed, the Bulk and Characters were extremely different: For tho', as I have said, there was nothing either added or omitted in *Othoman's* Copy, but the Characters and Pointings the very same, yet the Original, brought and delivered to the *Prophet* by the Angel, and written with his own Hand, was contained in Sixteen Leaves, of the Bigness of a * *Dobla* of *Damascus*, and the Strokes of each Letter so exceeding fine, that they were much smaller than the Hairs of the Body, or rather like the Hair of a Serpent: The Ink, wherewith it was wrote, was of a fine Purple, and the Cover of the Book was of a bright Chesnut Colour. Notwithstanding the extraordinary Smallness of the Letters, the Whole was plainly legible to all those whose Bodies were *pure* and *undefiled*, but no *unclean* Person could possibly discern one single Syllable thereof, nor could ever any Pen be made that was fine enough to imitate it. This Heavenly *Original* the *Prophet* continually carried about him in his Bosom, and when he slept, always had it next his Heart, or under his Pillow: After his Decease, it was diligently sought for by *Othoman* and *Aly*, but it could never be found; so that it was believed to have returned to the Place from whence it was first brought. But to proceed:

When the Blessed *Prophet* had been instructed, by the Faithful *Gabriel*, in what he was to do concerning the first Publication of his Sanctified Mission, he began to communicate, and open the Matter to his most intimate Friends, but always with the utmost Secresy and Precaution, for

† A Piece of Money, about the Bigness of a *Shilling*.

Fear of his inveterate Enemies the *Jews*, who, so long before his Appearance in the World, had laid so many Snares to destroy him, and were still perpetually hatching some diabolical Treason or other against him. Yet, on the other Side, the Angel, who was seldom, or, indeed, never absent from him, was always re-animating, and encouraging him to go on courageously with the Great Work to which he had been called in so especial a Manner: Infomuch, that he never desisted one Moment, notwithstanding the many Adversities and Obstructions he had to encounter withal, from doing his utmost to expand and propagate the Heavenly Decrees contained in the Sacred *Alcoran*.

He would never suffer himself to be confuted by false ambiguous Arguments, nor leave any one in Doubt who was desirous of being instructed: He was never tardy in giving Answers to whatever was asked him, nor had he any Occasion to be; for the Angel *Gabriel* took especial Care constantly to inform him of all Things past, present, and to come, all which was as conspicuously visible to him, as if he really saw every individual Thing transacted before his Eyes. He began to make manifest his great *Mission* with inexpressible Affability and Sweetness, and the Progress he made was prodigiously miraculous, considering, that he was at first alone, without any Human Assistance; no powerful Potentate to back his Proceedings by an Alliance; no confederate Princes to send him Forces in Time of Need; no more than Three faithful and intimate Friends, to whom he could venture to trust his Secret, and unburden his Breast: But his Words were so sweet and engaging, so persuasive the Harmony of his melodious Tongue, that, in a Manner, with only moving his Lips, he incited the People to follow him. He resolutely proclaimed the Authority of his *Mission* among his own Countrymen and Strangers, before Enemies and Friends promiscuously, without receding one Step; nay, he went, at his extreme Peril,

ril, and preached the Doctrine of the Lord among the numerous Nations of misbelieving *Jews* and *Idolaters*, far from his own Tribe and Country, and never offered to abscond himself from their Sight; yet it was never in their Power to do him any Harm, notwithstanding the many Snares were laid for his Life. He had afterwards Ten *Companions* who constantly attended him, nor would he ever suffer them to leave him, that so he might both instruct them, and be assisted by them in instructing the People, in all the Points and Mysteries of his Holy Law, as well as to accompany him in the Field when he waged War with God's Enemies. He was a Man of an insuperable Courage, of Person comely and robust, second to none in Vigour and undaunted Bravery; bold, furious, and invincible in Battle; vigilant, active, and intrepid; valiant, when he had to do with Men of Valour, but mild and compassionate to the Feeble and Defenseless, exceedingly alert and experienced in Military Affairs, very dexterous both on Foot and on Horseback; a Man of prodigious Bodily Strength, and the Force of his victorious Arm was trembled at far and near. He was upright, but rigid in his Justice, equitable in his Judgments, a great Lover of Truth, most ready to pardon and excuse Ignorances, without being intreated; compassionate to the Sick, charitable to the Poor, the Comforter of the Weak and Afflicted, the Rejoycer of the Comfortless and Sorrowful, and the Succourer of all who stood in need of Assistance. He was nothing tainted with Pride, would never suffer his Associates to shew him any more than ordinary Respect; was never ambitious of Crowns and Scepters, nor were any of his Companions desirous of Worldly Pomp, nor was he ever puffed up with his mighty Victories or Success. He was very cautious of disobliging any, or of giving them any Suspicion. He loved Retirement, and whenever he could do it conveniently, he would sequester himself from all Company, to contemplate alone upon the immense Goodness of his Mighty Creator. He
cured

cured all Sorts of Wounds and Sores, with no other Medicament than pure Oil, so great a Blessing attended the Touches of his Hand. He expelled out of the whole Country, all Magicians, Soothsayers, or False Diviners, Lot-Casters. He was very severe towards Calumniators, and those who were found guilty of Ingratitude to their Benefactors. In his Garb he was very plain and modest, never affecting Pomp, but imitating the Habits of the Holy Men of Old, which he did, that his Garments might bear some Affinity with his Actions and Conversation. He utterly abhorred all manner of Uncleanneſs and Pollution, and kept his Body and Garments exceeding neat and undefiled. He was free from those Stimulations of the Devil, which are but too apt to incite Mortals to Impiety and Profaneneſs; not was his Sleep ſo heavy as ever to lead him into Sin, or to make him negligent of his Duty, towards God or Mankind. It is true, that, as he was a *Man*, and *but a Man*, he might have fallen into thoſe Sins incident to Man, and to which Human Frailty is but too prone, as being the fatal Legacy left us by our Primitive Parents; but, as hath been obſerved, he was *refined* by the Angels of God, and, through thoſe Means, being exempted from all ſuch Frailties, by Conſequence he could not poſſibly *fall* into any Depravity; inſomuch, that had there been a Thouſand Worlds, with their Calls and Allurements, he could never have been drawn aſtray from the Practice of that Virtue wherewith Heaven had endowed him. No, his Chain was too well fixed, too ſtable, ever to be looſened. His princely Fortitude, and magnificent Greatneſs of Soul, with which he was moſt abundantly endowed, always kept him in an *Equilibrium* as immutable as the fixed Stars. He was replenished with the Grace of his Creator, in ſo eſpecial a Manner, that he ſurpaſſed, in Excellency and Perfection, all the *Prophets* and *Messengers* which, from the Beginning of the World, had been ever ſent down from Heaven; nay, he ſurpaſſed them in the Superlative Degree; and the Portion
of

of Grace which he enjoyed, was such, that it included all the Graces of Cœlestial, as well as Terrestrial Creatures. His Sleep, as I have hinted above, was very light, and the Hours of his Retirement were rather spent in Contemplation than in taking his natural Rest. He took his Repasts but very seldom, and those were sparing and moderate, being no Lover of high Feeding upon various Kinds of Food. According to the Testimonies of all the contemporary Sages, who wrote concerning his Life and Actions, he patiently endured Hunger, Thirst, Heat, Cold, and Labour, undergoing all the Fatigues and Inconveniences of the Field with a wonderful Constancy and Indefatigability; nay, they affirm, that he was never once known to complain of Weariness. But, more particularly, *El Hassan* hath written so many Things of the Perfections and inimitable Qualifications of this Blessed *Prophet*, that to repeat them all would be an endless Task, and when we think we are almost at a Period, we have but just begun. His Intrails, as hath been already declared, were washed and purified by the Seraphick Hands of the Cœlestial Potentates, to the Intent, that the Sacred *Alcoran* might not be transmitted where there was the least Sign, Remnant, or even Suspicion, of Sin, or Human Frailty: So that, as soon as ever this Doctrine began to be published upon Earth, the Cœlestial *Pens* all immediately ceased from *Writing*, laying by their *Tables* in the Sacred Repositories, and the *Prophet* employed many faithful Hands in copying out the Divine Chapters of his Holy Law, in order to expand it through the World, in which he used such great Diligence and Expedition, in Imitation of the *Heavenly Beings*, that, according to *El Hassan*, it was not long before the *Prophet*, with his indefatigable Care, had spread abroad the Holy Precepts of the Lord, contained in the *Alcoran*, in such a Manner, that his Doctrine flourished beyond Expectation; and likewise, that, after his Decease, notwithstanding he left behind him no Progeny, his Sons all dying in their Minority, as

we have before observed, it still flourished and increased more and more.

The secret Mystery of this, and of his leaving no Posterity to inherit his Virtues and Acquisitions, is thus expounded by *Abou'l Hassan*, who affirmeth, That the Lord thought it more convenient that his faithful *Associates* should be his Inheritors, rather than those of his own Blood. And that they might give indisputable Proofs of their being his rightful Successors, the Book of the *Sunna*, or *Oral Law*, was commanded to be compiled, with the joint Labours and Endeavours of his sage and beloved *Companions*, whose Hands and Hearts were guided by the faithful *Gabriel*; which honourable Book is written to correct our Lives Conversations, and seemingly, in Consideration to the Frailties of our Nature, adapted to our Genius and Constitution: For if, in some Places, it restraineth the Depravity of our Appetites, in others, it alloweth us a full Scope of Liberty.

To conclude: The Excellency of our great *Prophet* was spread through many distant Climes, and his Doctrine flourished, and was propagated among the *True Believers*, as the Almighty had promised it should, from the Beginning, when He confirmed it with His Sacred *Sign Manual*. For this Reason it is, that our Holy Law, with the Divine Institutions contained in the *Alcoran*, can never be abrogated, or wholly abolished, nor even adulterated, as all other Religions have been, but must infallibly remain in its Native Purity, till, with it, all Things that ever were created shall be annihilated.





C H A P. XXIII.

The wonderful Night, in which Mahomet took his Journey to Heaven, described. His own Description of the Angel Gabriel ; of the strange Creature El-Borak, upon which he rode ; and all the surprizing Mysteries which he beheld in Heaven, largely declared.



IN the darkest, most obscure, and most silent Night, that the Sun ever caused by his Absence, since that glorious Planet of Light was created, or had its Being ; a Night, in which there was no Crowing of Cocks to be heard throughout the whole Universe, no Barkings of Dogs, no Howlings, Roarings, or Yellings of Wild Beasts, nor Watchings of Nocturnal Birds : Nay, and not only the Feathered and Four-foot Creatures suspended their accustomed Vociferations and Motions, but likewise the Waters ceased from their Murmurings, the Winds from their Whistlings, the Air from its Breathings, the Serpents from their Hissings, the Mountains, Vallies, and Caverns, from their resounding Ecchoes, the Earth from its Productions, the tender Plants from their Sproutings, the Grass of the Field from its Verdancy, the Waves of the
Seas

Seas from their Agitations, and their Inhabitants, the Fishes, from plying their Finns. And, indeed, upon a Night so wonderful, it was very requisite that all the Creatures, of the Lord's Handy-Work should cease from their usual Movements, and become dumb and motionless, and lend an attentive Ear, that they might conceive, with their Ears, what their Tongues were not capable of expressing. Nor is any Tongue able to express the Wonders and Mysteries of this Night, and should any undertake so unequal a Task, there could be nothing represented but the bare Shadow; since what happened upon this miraculous Night, was infinitely the greatest and most stupendious Event that ever befel any of the Posterity of *Adam*, either expressed in any of the Sacred Writings which came down from Above, or by Signs and Figures.

For what I am going to relate concerning this mighty Event, I have the only Authority in the World, otherwise I should never have the Presumption to attempt it, since I only repeat the Words of our Blessed Prophet himself, and which are confirmed in the honoured *Alcoran*, and may be found in those holy Chapters. There, in that Book of Purity, and undeniable Truth, may be found what passed in one Night, nay, in less than an Hour and half, in which short Space of Time, a *Journey* was undertaken and performed, which could not be travelled in many Thousands of Years, and yet, by the *Blessed Person* who performed that mysterious Pilgrimage, it was accomplished with more Ease than Tongue can express. I therefore give an Abridgment, and no other, of what is to be found written in the Holy Scriptures.

From the Sublime Altitudes of Heaven, the most glorious Seraphim of all those which God ever created, or produced, the incomparable *Gabriel*, upon the latter Part of the Evening of that stupendious Night, took a
hasty

hasty and precipitate Flight, and descended to this lower World, with an unheard of, and wonderful Message, the which caused an universal Rejoycing upon Earth, and filled the Seven Heavens with a more than ordinary Gladness : And as the Nature of his Message both inspired and required Joy, he visited the World under the most glorious and beautiful Appearance that even Imagination itself is capable of figuring. His Whiteness obscured that of the driven Snow, and his Splendor obtenebrated the Rays of the Noon-Tide Sun. His Garments were all covered with the richest Flowers in Embroidery, of Cœlestial Fabrick, and his many Wings were most beautifully expanded, and all interspersed with inestimable precious Stones. His Stature was exceeding tall, and his Presence exquisitely awful. Upon his beauteous capacious Forehead, he bore two Lines written in Characters of dazzling Light : The uppermost consisted of these Words, *La illah, il' Allah*, that is, *There is no God but Allah* ; and in the lowermost Line was contained, *Mohammed Rasoul Allah*, that is, *Mahomet is God's Messenger*. But to proceed to an Extract from the Prophet's own Words.





MAHOMET'S ACCOUNT of *his* *Journey to HEAVEN.* *

AS, one of the most gloomy, most silent, and most obscure Nights I ever beheld in my whole Life, (saith the *Prophet*) at the Time, when all Human Kind, and other Creatures (except such who delight solely in the Absence of the Sun) betake themselves to their Repose after the Fatigues of the Day, I lay upon my Bed in sweet Slumber, at a certain Place between *Asaf* and *Marguat*, I felt my self awaked out of my Sleep, and opening mine Eyes, I looked up and beheld that beautiful Seraphim, the faithful *Gabriel*, standing before me, who, having courteously saluted me, said; "Awake, most illustrious Chief.

* N. B. Since my Author acknowledges this Relation to be only an Extract of his *Prophet's* Account of this unaccountable *Pilgrimage*, and varies, in many Respects, from what the learned Dean *Prideaux* says of it; in order to deliver this monstrous Fable in all its Colours (it being a Circumstance that has made, and still continues to make, so great a Noise in the World) I thought it proper to supply the Particulars which he has omitted to mention, out of the Account given of it by another *Arabian* Writer, who likewise affirms it to have been taken from *Mahomet's* own Mouth. So that the curious Inquirers into the Nature of this Imposture are to observe, That whatever they find inserted between Crotchets thus, [] are extracted from the Anonymous *Arabian*, and not at all, or, at least, but slightly, mentioned by my *Moor*. But wherever this Anonymous differs from what I remember to have heard read in other *Arabick* Books, that I wholly omit.

"tain,

tain, awake. Rouze up thy self, and shake off this un-
 active Drowfiness; for this very Instant thou must de-
 part from hence, and to Night shalt speak, *Face to Face*,
 with Him who never sleepeth. Dispatch, therefore, O
Mahomet; let not thy Courage fail thee, but make
 ready, for the Lord, who hath created thee, endowed
 thee with such a superlative Portion of Grace, and or-
 dained thee for such mighty Things, expecteth thy im-
 mediate Appearance before His immense Divinity.
 Mount upon this *El-Borak*, which I here hold by the
 Bridle, and I will, as I am commanded to do, conduct
 thee to the Mansions of Eternal Glory."

The Form in which the incomparable *Gabriel* appeared before me, was the same wherein he was first created, and whereof I here only give this faint and imperfect Description. — His Countenance exceedingly surpassed the Whiteness of the driven Snow; the Beauty of his lovely Tresses, adorned with most precious Gems, no Tongue can express, and his Teeth were incomparably fine. His Garments were all over interwoven with the richest Carbuncles, and choicest Pearls, and from Head to Foot he was a matchless Paragon of all Beauty and Perfection. He had Five Hundred Pair of expanded Wings; all thick beset with glittering Gems, and the Expansion of each, from Extremity to Extremity, was of a prodigious Extent. His Feet appeared to be of burnished Gold, and from his whole Composition proceeded an inexpressible Mixture of most exquisite Odours. The awful Majesty of his Presence filled my Soul with unutterable Surprise, nor did the Nature of his Message, I mean his saying I should behold my Omnipotent Creator in his ultimate Glory, a little increase my Confusion. However, after some pausing, I recovered my Spirits from my first Astonishment, and taking Courage, said, In God's Name, who are you, my Lord? Thy Friend *Gabriel*, replied he. "My much honoured
 VOL. II. F " Lord,

“ Lord, said I, are you, pursuant to the Promise you formerly made me, now come to shew me those Wonders you mention ? ” “ The Message, which I now bring, said the Angel, is indeed enough to surprize thee ; but the Mysteries thy Eyes, this Night, shall behold, will redound to thy infinite Honour and Advantage : Dress thyself, therefore, and mount upon *El-Borak* ; for this Night, I say, thou shalt see thy Almighty Creator, sitting upon His Throne, in all His incomprehensible Glory. ” At these Words, my Doubts, Fears, and Apprehensions, instantly vanished, and solid Raptures of extatick Joys succeeded them : When casting my Eyes towards the Place where my Seraphick Companion was pointing, I beheld the beautiful *El-Borak* standing, the Sight of whom was, to my wondering Eyes, a fresh Subject of Astonishment, being infinitely beyond all Description ; however, I shall endeavour to give this imperfect Shadow of its superlative Beauty. It appeared to be a Creature in Size, and somewhat in Shape and Form, between a *Mule* and an *Ass* : Its Countenance extremely lovely, bearing some Resemblance with Human Features, though the lower Parts thereof were more like those of a fine Horse. Its Mane was most gloriously bedecked with precious Hyacinths, Pearls, and Rubies, all which inestimable Gems cast forth an extraordinary and most transcendent Luster, too dazzling for mortal Eyes to look long upon. Its Eyes, from whence darted a Splendor more shining and glittering than the Morning-Star, were of the Colour of a beautiful transparent Smaragdus, and its lovely Ears were, likewise, no less transparent and green than the finest Emerald. Its Neck, Shoulders, and Back, were all beset with Gems and precious Stones, most curiously wrought in Flowers of various Forms, and its Sides bespangled with little Stars of burnished Gold. Its Wings, which were spread out to their utmost Extent, were not unlike those of an Eagle, but incomparably surpassed them in Length, all over thick beset

beset with the choicest brilliant Diamonds, and seemed to be composed of so exceeding light and volatile an Element, that Imagination, Thought, or even Lightning itself, from whence this most excellent Creature deriveth its Name, can never possibly fly with half so quick and rapid a Velocity. Its Legs were conformable to the rest of its matchless Body, most exquisitely neat and beautiful, and its very Hoofs seemed to be Hyacinths, inlaid with many various, invaluable, Gems. Its Tail was of a most comely Length, the Hair reaching almost down to its Anles, and appeared to be of an intire transparent Smaragdus, rendering a surpassingly glorious Luster: And, to compleat all, there respired from its odoriferous Pores such ravishing Perfumes that they cannot possibly be described; nor was its Trappings and Furniture inferior to the rest, either in Matter or Workmanship. I being now ready, after I had feasted my Eyes with what I have attempted to describe, *Gabriel* commanded me to mount, which when I offered to do, *El-Borak* started from me, with a most surprizing, nay, amazing Swiftnes and Agility; upon which the illustrious Angel rebuked the skittish Creature, saying, "Stand still
El-Borak! Why art thou so shy? Thou mayest be assured, since I positively affirm it to thee, That of all those Holy Persons thou hast borne upon thy Back, thou didst never carry any of such transcendent Excellency as him thou art now commanded to bear." "I am sensible of all that, my Lord, replied *El-Borak*: And were the good Patriarch, and God's especial Friend, *Abraham* himself here in Presence, whom I well remember to have carried upon my Back, when he went to visit his Son *Ishmael*; were he himself here, I say, even he should not mount me; since I have some Reason to suspect that this excellent Person is the *Favourite* of the Almighty; the Great *Intercessor* and *Mediator* at the Last Day, and the *Restorer* and most zealous *Assertor* of the Unity of our self-existing Creator; upon which

" Account there must some Ceremony pass between us,
 " before I will consent to let him get upon my Back."
 " Thou art very right in thy Conjectures, answered Ga-
 " briel: This is indeed the most excellent *Mahomet-Ben-*
 " *Abdallah*, who, though his Doctrine is despised and neg-
 " lected by the mis-believing Nations of the Earth, is,
 " without Dispute, the most perfect Part of the Creation,
 " and the greatest *Prophet*, or *Messenger*, that God ever
 " sent amongst the Children of *Adam*, since all they who
 " believe in his Precepts, and depend upon the Merits of
 " his Mediation, will assuredly find Mercy and Favour at
 " the Great *Day of Probation*, when those who shall have
 " followed his Footsteps, and given Ear unto his Doctrine,
 " shall inherit the Mansions of Eternal Bliss, while those
 " who shall have opposed, or contemned, his holy Injuncti-
 " ons, shall be no less everlastingly wretched: For this is
 " he of whom the venerable *Alcoran* sayeth; *On his Right*
 " *Hand are unexpressible Delights, and on his Left eternal*
 " *Punishments and Misery.*" " I am, I say, no Stranger
 " to all this, said *El-Borak*, and am, therefore, firmly de-
 " termined never to suffer him to bestride me, except, O
 " mighty Angel! thou canst prevail with this *King of*
 " *Prophets* to *intercede* for me, and to take me under his
 " prevalent Protection upon *that Great Day.*" I, who
 had distinctly heard every Word of this Colloquy, replied
 and said; " If this is all thou demandest at my Hands,
 " my good *El-Borak*, I prithee stand still and suffer me to
 " mount; for I give thee my solemn Promise, upon which
 " thou mayest, without Scruple, absolutely depend, That
 " I will most cordially *mediate* in thy Behalf upon *that*
 " *Great Day*, and thou shalt infallibly then be a Partaker
 " of that immense Portion of Eternal Bliss I shall enjoy
 " in those delectable Mansions of never-fading Glory."
 Upon this, my Promise, *El-Borak*, of its own Accord,
 approached me in a very gentle and submissive Manner,
 all the Difficulties it before had made being immediately
 vanished,

vanished, so great was the Confidence that good Creature reposed in my Word.

I then joyfully mounted upon *El-Borak*, the Reins of whose Bridle *Gabriel* held in his Seraphick Hand, and we were instantly exalted above the Clouds, swifter than Thought, or the most rapid Flash of Lightning.

[Opening my Eyes, I beheld my self very near an exceeding lofty Mountain, upon the Summit whereof *El-Borak*, guided by the Holy Angel, descended on a sudden, and *Gabriel* commanded me to alight, and offer up my Devotions to my Creator. I willingly obeyed him ; and when I had performed that Duty, I inquired of my Cœlestial Conductor, the Reason for his having laid that Command upon me in so solitary a Place : To which he replied ; " This is Mount *Sinai*, where thy immense Lord vouchsafed to speak with thy venerable Predecessor, the reverend *Moses*. " I again mounted, and we were continuing our rapid Flight with the same Velocity as before, when I was again suddenly commanded, by the Blessed Angel, to alight and pray : I did so ; and again inquiring the Reason, he told me, " That Place was *Bethlehem*, " the Birth Place of the beatified Prophet *Isa*, or *Jesus*. " Being mounted again, in order to pursue our Journey, I beheld two Persons standing at a small Distance, and heard them call to me, in a loud Voice, " Stay, *Mahomet*, stand still, and hear something we have to communicate, which " will tend to thy unspeakable Advantage. " But *El-Borak* flew away with so great Swiftneſs, that I was immediately out of their Hearing. Our Flight being now near the Surface of the Earth, I presently after met a young and beautiful Damsel, richly arrayed, who accosted me in a very courteous Manner, and seemed mighty desirous to speak with me, but *El-Borak* still continued his rapid Pace : And I was no sooner past her, but my Ears were struck

with most astonishing Shrieks and Groans, the Sound whereof was so frightful and terrible, that my very Soul was seized with so wonderful an Horror, that I had infallibly sunk down, but that *Gabriel* revived my fainting Spirits, by saying ; “ Sit fast, *Mahomet* ; fear nothing : I “ am here to protect thee.”]

We having now passed through divers Regions, at last, arrived at the sanctified City of *El Macdess* (or *Jerusalem*) and being just at the Entrance of the Holy Temple, *Gabriel*, my Conductor, ordered me to alight. This I had no sooner done, but I was most courteously assisted by a very venerable Personage, who invited me into an Apartment which he had at the Temple Gate, and presented me with Three different Sorts of Liquors, which he held upon a precious Salver in his Right Hand, and had prepared ready, against my coming, in so many several Cups of an exquisite Workmanship. These Liquors were *Wine*, *Milk*, and *Honey* tempered with Rock-Water, and were intended as Representatives, and true Emblems, and Symbols of the Three great Laws, or Religions, of the World, *viz.* The Law of *Moses*, of *Jesus*, and of the *Alcoran*.

When these Cups were presented me, the Person who held them, said ; “ Take, O *Mahomet*, one of these Cups “ which best pleaseth thee, and drink.” Upon this I stretched forth my Hand, and took that which stood in the Midst between the other Two, and which was full of Milk, and lifting it up to my Mouth, I drank a little thereof, which, when I had done, I returned it to its Place again. Then said my Seraphick Companion, *Gabriel* ; “ Alas ! *Mahomet*, alas ! thou hast drank by far too little of this Milk : “ It would have been infinitely better for thy People hadst “ thou been more thirsty ; for hadst thou had the good “ Fortune to have drank it all up, none of them could “ ever possibly have seen the Flames of Hell.” “ O my “ dear

“ dear Lord, said I; I am still parched with a most violent Thirst: Prevail, therefore, I beseech thee, with this worthy and courteous Person to suffer me to reassume the Cup, and to satiate my raging Drought with the Remainder of that delicious Milk, for my very Soul is scorched with unquenchable Thirst!” “ No, replied *Gabriel*, That cannot be; the Sentence is passed, and is now irrevocable: For the Decrees of Heaven can never be reversed; so content thyself, acquiesce to the Will of thy Maker, and be not afflicted, for what must be, must be.” *Alas!* said I, *Alas!*]

[To divert my Thoughts, as I suppose, and likewise to instruct my Ignorance, *Gabriel* asked of me, “ If I knew what was the Reason, why those two venerable looking Men called so earnestly after me at *Bethlehem*?” To which Question I answered in the Negative, but withal told him, That I would most gladly be informed. Then he said; “ Those Two Men you saw and heard, were the Representatives of the degenerate, adulterated *Jews* and *Christians* of these Times, who will never cease from laying Snares to inveigle thee, and will most indefatigably use their utmost Endeavours to draw over both thee and thy Followers to their respective Errors: But this Precaution I now give thee, is sufficient to induce thee to be perpetually upon thy Guard against their pernicious Allurements, who, I assure thee, are both very far astray from the Way of Truth. As for that neat, beautiful Damsel thou sawest, she was a lively Emblem of the bewitching, yet fading Joys of this transitory World. The Eagerness she expressed to stop, and to converse with thee, is a true Symbol of Earthly Vanities; and thy Inclination, and Curiosity to satisfy her Desires, is no less an Emblem of the Frailty of Human Flesh; and she had infallibly prevailed over thy Weakness, had not I, by the immediate Decree of Di-

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“vine Providence, prevented thy Ruin.” “O may
 “my Soul, said I, for ever adore the Great Name
 “of my Munificent Creator, and may my Tongue
 “never cease from celebrating His immense Goodness,
 “for all the distinguishing Mercies He hath vouchsafed
 “to pour down upon me His unworthy Servant! But, I
 “beseech you, continued I, tell me the Meaning of those
 “dismal Shrieks, and terrible Groans, I heard imme-
 “diately after I had passed by that dangerous Beauty you
 “were just now mentioning, and which filled my Soul
 “with such unexpressible Horror?” “Those frightful
 “Groans you heard, replied *Gabriel*, were the Agonies of
 “a very vicious Man, who had indulged himself in all
 “Earthly Sensualities during his whole Life, and, by the
 “Divine Decree, had been precipitated, some Ages since,
 “from a certain Rock near this Place; and, when you
 “heard those terrible Shrieks, had just arrived at the
 “Abyss of endless Misery! But, continued he, follow me,
 “and I will shew you that very Rock.” We went, and
 upon the Side of the said Rock I beheld a grave venerable
 Man, of a most comely Aspect, sitting, who no sooner saw
 us approach, but he immediately rose up, and courteously
 saluted us, and calling me by my Name, desired me to
 come nearer to him, having, as he said, something to com-
 municate unto me. I did so, and imbracing me very ten-
 derly in his Arms, he entered into a most agreeable Con-
 versation with me concerning Matters of a very delicate
 Nature, the Particulars whereof are by far too long to re-
 peat: When, all on a sudden, whilst I was listening to his
 edifying Discourse with the utmost Pleasure and Attention,
 I looked up, and, behold! he was vanished from my Sight;
 at which, being seized with Amazement and Surprise, I
 cried out, in the greatest Transport of Astonishment, “My
 “dear *Gabriel*! What is the Meaning of all this?” To
 which he replied; “Be not afraid, *Mahomet*; That was
 “no other than a true Representative of a *Mussulman’s*
 “Faith;

“ Faith ; or of one who constantly persevereth in the *True*
 “ Belief, and dieth in that same Faith ; and whosoever doth
 “ so, shall rise again on the Day of Judgment, and shall
 “ enter into those desirable Mansions of everlasting Bliss,
 “ appointed for the Reward of all *True Believers*.” After
 this we returned to the Holy Temple in *Jerusalem*, which
 being very near that Place, we left *El-Borak*, fastened by the
 Bridle, to the Foot of the Rock.]

Entering into the Sacred Fabrick, I found sitting therein
 Three hundred and Three of my *Brother-Prophets* and
Messengers (for I took the Pains to count them) who all,
 as soon as ever they saw me, stood up and accosted me with
 great Reverence, and, with Signs of exceeding Joy for my
 Arrival, they saluted me with all imaginable Courtesy and
 Deference, saying ; “ Welcome ! thrice Welcome ! *Seal* of
 “ all the Prophets ! our ultimate *Anchor* of *Hope* ! Hail,
 “ thou definitive *Seal* of our Prophecies, concerning whom
 “ all thou seest here present have so long since prophesied,
 “ and for whose coming we have so long, and so impatiently
 “ tarried ! We most joyfully congratulate thy happy Arrival,
 “ O most renowned *Mahomet*, since we know thee to be the
 “ *Chosen* of the Lord, and the most excellent of all Creatures
 “ that ever were, or ever shall be created ! ” When they
 had said thus, they made Signs to me to prepare to offer up
 our Devotions to the Almighty in that sanctified Place, and
 putting me in the Front as their *Imaâm*, to pray before
 them, just behind the Angel *Gabriel* (who officiated as
Muedin to call us to Prayer) they stood all in venerable
 Ranks behind me, and we performed Two several Prostra-
 tions, &c. to the Lord's Holy Name ; which when I had
 concluded, I gave them all the usual *Salutation* and *Bene-*
diction, and they again unanimously acknowledged me to
 be the *Ultimate* of all Prophets : After which we kindly em-
 braced and saluted, taking our mutual Leaves of each other ;
 and then *Gabriel* going out before me, I immediately left
 that

that Reverend Assembly, and departed towards the above-mentioned Rock without the City, where we had left the good *El-Borak* fast tied by the Reins of his Bridle. Near this Place we found a Ladder; not the Workmanship of human Hands, nor made of Wood like those we see upon Earth, but instead thereof it was composed of the finest burnished Gold and Silver, thick beset with the most costly precious Stones, as Diamonds, Rubies, Emeralds, and the like, interspersed with the choicest Pearls and Vermilion Coral. Then the Angel stepped to the Rock, where *El-Borak* stood, and loosening him from thence, brought and fastned him to the Foot of this beautiful and stupendous Ladder, the other Extremity whereof reached up to the First Heaven, which, according to our usual Way of Traveling here upon Earth, is distant from this Surface full Five Hundred Years Journey.

“ Now, *Mahomet*, said *Gabriel*, go up this Ladder, which
 “ will soon lead thee to the Places of Glory which thou art
 “ so desirous of seeing;” and, incircling me with his Wings, he lifted me up upon the First Step, and advancing before me, we, quicker than Thought itself, were arrived at the First Heaven, at the spacious *Portico* whereof he knocked, demanding Entrance for me, which was immediately granted.

[The Gates were no sooner opened, but I was struck with a greater Horror and Confusion than I am able to express; for, instead of the Glory wherewith I expected to be ravish'd, I could behold nothing but Smoak and a dismal Obscurity: Nor did there appear the least Sign, or Footstep of any of the Adorers of the great Lord of that Mansion, which exceedingly augmented my Affliction and unutterable Consternation. I had not advanced many Steps within the Gates, but, no longer able to contain myself, I broke out into this doleful Exclamation; “ O thou Fountain of everlasting
 “ Light,

“ Light, who takest Delight in comforting those who are
 “ in Affliction and Distress, grant me some Consolation in
 “ this frightful Abode of Solitude and Obscurity !” This
 I had no sooner uttered, but lifting up my Eyes, methought
 it grew somewhat lighter, and I beheld, at a Distance, a
 mighty Angel sitting upon the Bank of a vast Lake of
 Water, who, calling me by my Name, beckoned me to ap-
 proach him. I gladly obeyed him, and, accompanied by
Gabriel, who never left me one Moment, I went towards him,
 payed him my Respects, in the most courteous and respectful
 Manner I was able, which he as courteously returned. I
 soon perceived that the Occupation of this Angel was to
 regulate and measure out the Storms, Winds, Showers, &c.
 and, upon Inquiry, I understood his Name was *Michael*. We
 insensibly fell into an edifying Conference, and he asked me
 several Things, to all which I returned him as pertinent An-
 swers as I was capable of making ; but when I presumed
 to interrogate him concerning divers Mysteries, he said ;
 “ Is it not sufficient for thee, O *Mahomet*, to have the pe-
 “ culiar Honour of beholding with thy Eyes the Wonders
 “ of these Cœlestial Mansions, but thou must likewise enter
 “ into Inquiries of so nice and delicate a Nature ?” To
 which I made Answer ; “ Yes, most potent Minister of God,
 “ it is really a Favour infinitely beyond my Desert to be
 “ admitted into these Heavenly Abodes of Bliss ; but my
 “ Followers and Disciples will, most certainly, be curious
 “ in examining me concerning these Mysteries ; and there-
 “ fore I shall esteem it a Mark of my being honoured in a
 “ more distinguishing Manner, if I may be deemed worthy
 “ to be enabled to get rid of their Importunities by satisfying
 “ their Curiosity.” He then was pleased to communicate to
 me many Things, too tedious to be inserted in this Place, and
 I took my Leave of him, and proceeded with my Conductor.]

As I went on, I saw all the misty Clouds of Smoke
 and Darknes vanish from before my Sight, and the Air ap-
 peared

peared serene and transcendently clear. I looked back, and beheld the Entrance, which at first I had found so dismally dark and frightful, now all over covered with an exceeding Brightness. Now, towards which Side soever I turned my wondering Eyes, I could see nothing but extensive Plains, adorned with purling Springs, delicious, flowry Meadows, and sumptuous, lofty Structures. The precious Pavement I walked upon seemed to be of polished Steel, or, rather, by its exquisite Brightness, of burnished Silver.

I could plainly see the Hosts of Cœlestial Potentates, with Legions of immortal Nymphs, lovely beyond all Description; I saw them, I say, their beautiful Countenances apparently glowing with unusual Joy, and could distinctly hear them chaunting out their Praises to their mighty Creator, for His having vouchsafed, in that happy Hour, to let them behold him, for whose Sake, they acknowledged all Things, both above and below, had been created.

Gabriel, who continually held me by the Hand, shewed me the Stars, which, in the Firmament of this First Heaven, were impending by Chains of the purest Gold, of several Sizes, but all of an immense Magnitude, and the same we behold from hence, and by which the Affairs of this lower Globe are directed and governed. In these Stars there are Angels who keep continual Watch to prevent the Approach of the Evil Spirits.

Here I met our primitive Father, the venerable *Adam*, whom, with great Reverence, I saluted, which Salutation when he had most kindly returned, he said; "I heartily
"congratulate thy happy Arrival hither, my worthy Son,
"and I exceedingly rejoice at the Honour I enjoy, of having
"been the Progenitor of a Person of such exceeding Merit
"as thou art; for, without Dispute, thou excellest in Per-
"fection all who have ever proceeded from my Loins."

Then

Then *Gabriel* exalted his Voice, and congregated us to Prayer, upon which all the Angels in *this* Heaven came flocking about us ; and, accompanied by that my venerable and original Fore-Father, I performed Two *Raccaes* or *Divisions*, with my Face prostrate, as usual.

Having taken Leave of *Adam*, who recommended himself to me, desiring me not to forget him in my daily Prayers, my Companion, *Gabriel*, conducted me, in the Turning of the Eye, up to the *Second* Heaven, which is at the same Distance from *that*, as the *First* is from the Earth ; to wit, Five Hundred Years Journey. There, knocking, and demanding Entrance for me, as before, the Gates were immediately opened, and we went in. Upon our Entrance, we found, sitting under Tents of a most glorious Composition, † Two Persons, near Relations, of the highest Distinction for Piety and Sanctity, to wit, *Isa*, or *Jesus*, the Son of *Miriam*, or *Mary*, and *Yahia*, or *John*, the Son of *Zacharias*. I made towards them, and coming near, saluted them with the accustomed *Salutation*, which they very thankfully returned, acknowledged me to be the ultimate *Seal* of all Prophets, and bad me a most hearty Welcome.

[After I had, for some Time, conversed, in a very agreeable Manner, with those Two excellent Persons, I was about to take my Leave of them, in order to depart, when *Gabriel*, jogging me by the Elbow, reminded me of my Duty, and that I ought not to leave them before I had performed my Devotions in their Company ; and calling out aloud, as usual upon such Occasions, we prayed and glorified our great Lord, as I had done before with my Father *Adam*.]

† Dean *Prideaux* says, *Noah*.

Then taking my Leave of those most worthy Kinsmen, *Gabriel*, quicker than a Flash of Lightning, brought me to the Gates of the *Third* Heaven, where, *Gabriel* demanding Entrance as before, we were instantly admitted. Here I found § *Joseph*, the Son of *Jacob*, the same who was cast into the Pit, and sold into *Egypt* by his Brethren. With him, in like Manner as I had done with the preceding Prophets, I performed my Devotions, and he recommended himself to my Prayers, and made me the same Compliments and Acknowledgments as the other had done.

[Going a little farther, I saw a venerable, grave Elder sitting, near whom was standing a most graceful, beautiful Youth. When I beheld them, I inquired of my Companion, *Gabriel*, who they were? To which he replied, *David* and his Son *Solomon*, and ordered me to approach and salute them, which I did. They received me with all imaginable Courtesy; and *Gabriel*, as before, calling to Prayers, the neighbouring Angels all left their Stations, assembled in comely Ranks, and we there, as we had done before performed our Devotions; acting, in all Respects, conformable to the Religion and Usage of our good Father *Abraham*, which was likewise confirmed from *Gabriel's* own Mouth.]

Now, proceeding on our Journey, we instantly arrived at the *Fourth* Heaven, at the Gates whereof *Gabriel* knocking, we immediately gained Admittance; and in *this*, as well as the *others*, I beheld, with Amazement, the stupendous Workmanship of my immense Creator. Here I beheld a most prodigious Angel, of an admirable Presence and Aspect, in whose awful Countenance there appeared neither Mirth nor Sorrow, but an undescribable Mixture of both. He neither smiled in my Face, nor did he, indeed, scarce turn

§ Dean *Prideaux* says, That, in *this* Heaven, he met with *Abraham*, and *Joseph* in the *Fourth*.

his Eyes towards me to look upon me, as all the rest did, yet he returned my Salutation after a very courteous, obliging Manner, and said; “ Welcome to these Mansions, O *Mahomet*: Thou art the Person whom the Almighty hath “ endowed with all the united Perfections of Nature; and “ upon whom He, of His immense Goodness, hath been “ pleased to bestow the utmost of His Divine Graces.”

There stood before him a most beautiful *Table* of a vast Magnitude and Extent, written all over, almost from the Top to the Bottom, in a very close, and scarce distinguishable Character, upon which written *Table* his Eyes were continually fixed, and so exceedingly intent he was upon that his Occupation, that, tho’ I stood stedfastly observing his Countenance, I could not perceive his Eye-lids once to move. Casting my Eyes towards the Left-side of him, I beheld a prodigious large shady Tree, the Leaves whereof were as innumerable as the Sands of the Ocean, and upon every one of which were certain Characters inscribed. Being extremely desirous of knowing the Secret of this wonderful Mystery, I inquired of *Gabriel* the Meaning of what I was examining with my Eyes with so anxious a Curiosity? The obliging Angel, to satisfy my Longing, said; “ That Person, concerning whom thou art so very inquisitive, is the “ redoubtable *Azrael*, the *Angel of Death*, who was never “ yet known either to laugh, smile, or be merry; for, depend upon it, my beloved *Mahomet*, had he been capable of “ smiling, or looking pleasant upon any Creature in Nature, “ it would assuredly have been upon thee alone. This *Table* “ upon which, thou beholdest him so attentively fixing his “ Looks is called *El Lough El Mahafoud*, and is the Register “ upon which are ingraven the Names of every individual “ Soul breathing; and, notwithstanding the Inspection of “ that Register taketh up the greatest Part of his Time, “ yet he more particularly looketh it all over Five Times “ a Day, which are at those very same Instants wherein the “ True-

“ True-Believers are obliged to offer up their Adorations to
 “ our Omnipotent Lord : Those so very essential Moments,
 “ which are replenished with such infinite Grace, that the
 “ Almighty hath chosen them, before any of the other
 “ Parts of the Day, for His Own : Insomuch, that this Mi-
 “ nister of Fate, when he observeth any one of God’s Ser-
 “ vants to have been negligent of his obligatory Duty at
 “ those Times, he, infallibly, when he goeth to take Pos-
 “ session of his Spirit, assigneth him the appointed Punish-
 “ ment for those his Omissions and Neglects ; whereas, on
 “ the contrary, him, whom he findeth diligent and assidu-
 “ ous, constantly discharging that indispensable Debt with
 “ an undefiled Purity, and a contrite Heart, he always
 “ treateth with the utmost Clemency and Tenderness. The
 “ Means whereby he understandeth when the Thread of
 “ each individual Life is run out and expired, is to look
 “ upon the Branches of that vast Tree thou there beholdest,
 “ upon the Leaves whereof, are written the Names of all
 “ Mortals, every one having his peculiar Leaf : There, Forty
 “ Days before the Time of any Person’s Life is expired,
 “ his respective Leaf beginneth to fade ; wither ; and grow
 “ dry, and the Letters of his Name to disappear ; at the
 “ end of the Fortieth Day they are quite blotted out ; and
 “ the Leaf falleth to the Ground, by which *Azrael* cer-
 “ tainly knoweth that the Breath of its Owner is ready to
 “ leave the Body, and he hasteneth away to take Possession
 “ of the departing Soul.”

The Size or Stature of this formidable Angel, was so
 incomprehensibly stupendous, so unmeasurably great, that
 if this Earthly Globe of ours, with all that is thereon con-
 tained, were to be placed in the Palm of his Hand, it would
 seem no more than one single Grain of Mustard-Seed (tho’
 the smallest of all Seeds) would do, if laid upon the Sur-
 face of the Earth.

[Having taken my Leave of this terrible *Minister of Death*, I walked on, gazing all around, and, at last, beheld another mighty Angel, who seemed to mock and deride me, and all the others who were standing about him, seemed to put on very severe Countenances, not one of them vouchsafing so much as to smile upon me ; whereat, I being extremely concerned, inquired of *Gabriel*, “ Why that Angel despised me ? and for what Reason the rest put on such angry Looks ? ” To which he answered, saying ; “ My Friend *Mahomet* ; that Angel doth not despise thee, “ nor are the unkind Glances of those others directed to “ thee, whom they all know to be the most perfect, and “ most excellent of all the Prophets : But this is the real “ Posture allotted them, and in which they are to continue “ ’till the End of the World. This is he who executeth the “ Decrees of the Almighty upon all obstinate and impenitent “ Sinners ; and in the sovre, discontented Countenances of “ those his Attendants, is the true Emblem of the unhappy “ Condition of all such, for whom there shall be no Comfort, Joy, nor Consolation to Eternity, but they shall “ remain, like hardened Wretches, in endless Misery.]

As we passed farther on, I beheld, sitting under a most sumptuous and magnificent Tent, the Holy *Edris*, or *Enoch* ; he, who was taken up Body and Soul to Heaven, where he enjoyeth Eternal Life in Glory. In the Company of that Just Person I performed my Devotions, which having concluded, I took my Leave of him, who, after our reciprocal Compliments, recommended himself to my Prayers and Mediation. With this, we advanced on our Journey, ’till we came to the Gate of the *Fifth* Heaven, when, having gained Admittance, I found a venerable Old Man, with a very grave and sagacious Aspect, the Hair of his Head and Beard exceeding White, sitting upon a most rich Couch, surrounded by innumerable Hosts of Angels. I inquired of *Gabriel*, my Conductor, concerning that reverend Per-

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sonage; and he told me, It was my illustrious Progenitor *Abraham*, and ordered me to pay my Respects unto him. I immediately obeyed, and saluted him with Humility, which Salutation he returned, as my First Father *Adam* had already done; that is, he embraced me like a beloved Son, and I revered him like an honoured Parent. I then performed Two *Raccaes* with that my great Ancestor, and the innumerable glorious Beings which accompanied him, who are the Inhabitants of that *Fifth* Heaven.

Taking our Leave, and passing farther on, we beheld before us a most beautiful Gate, of precious and transparent *Campfire*, the Locks whereof were of burnished Gold. I asked *Gabriel*, "What that so rich and so well-locked Gate was? He answered me; "Approach it with *La illah*, " *il Allah*, (*There is no God but Allah*) and it will be immediately opened unto thee." I did so, and it instantly flew open, when entering therein, I plainly beheld the Earth; and straining my Eyes still farther, I saw through the Center thereof into the dreadful Abyss of Woe, the obscure and tremendous Hell, where the Justice of our Almighty Lord is executed upon impenitent Transgressors of His Sacred Ordinances. There I beheld the wretched Spirits of the Guilty, loaded with Chains, and covered with an intense, sulphureous Smoak. [This was the terrible Mansion allotted for the rebellious *Mussulmans*, as I was informed by the Angel, my Guide; of which dreadful, fiery Lake I had so full a View, that even the noisome, suffocating Stench thereof seemed to ascend to my very Nostrils. Here I saw the terrible Executor of these most just Punishments, whom I mentioned before, sitting on a Throne of Fire, with a fiery Lance in his Right Hand, a vast fiery Chain surrounding him at some Distance, and prodigious Numbers of those condemned Wretches all around him.

Among

Among all the Angels I saw, there was none, that, to the utmost of my Memory, exceeded in Magnitude this tremendous Dispenser of Divine Vengeance, he seeming able to swallow up an Ocean at a Draught, and to remove the vastest Mountains. Alas! thought I, should the Inhabitants of the Earth behold these stupendous Visions, they would immediately die with Surprise! The Austerity, and Severeness of his Countenance struck my Soul with such Horror, that I imagined, I should have expired upon the Spot, and had scarce Force enough left me, to call out to *Gabriel*; Alas, my dear Friend! who is that? I not recollecting that I had seen him before; to which Question I received this consolatory Answer; "It is no wonder, my beloved *Mahomet*, that the immense Magnitude and terrible Aspect of this formidable Distributer of the Almighty's Wrath have inspired thee with such Terror, since even the mightiest Angels tremble at his Sight.

My Spirits being somewhat revived at these Words, I again took Courage, and looked down into that Abyss of Torments. I then perceived a great Company of those miserable Convicts sitting round a Table proportionable to their Number, whereon were placed many Dishes of Two different Sorts of Food, one seemingly wholesome and good, the other abominable and loathsome; yet those depraved Appetites were greedily devouring the latter, while none offered to touch the former. "Who are these?" cried I in Amazement: "Those who have wholly rejected Virtue, and surfeited themselves on Vice, replied *Gabriel*, and are now reaping the Fruit of their Impiety: These Wretches, like all the rest, are of thy own People." Notwithstanding my Soul was sorely grieved, yet Curiosity led me to examine farther into that dismal Region, where I next beheld several wounding each other with fiery Swords. "Who are those furious Antagonists, my beloved *Gabriel*?" said I. "Sodomites, Adulterers, and Fornicators, answered he, and

“ of thy own Followers likewise.” How great soever was my Surprise, I looked again, and saw many eating liquid Fire, which instantly passed through them. “ Alas! cried I, what are those ? ”] “ They are those who have basely
 “ wronged their Wards of their Rights, Orphans who were
 “ committed to their Charge, and with an insatiable Thirst
 “ after what was not their own, have accumulated Wealth.
 “ Behold, O *Mahomet*, cast thy Eyes on those other
 “ Transgressors there, with those black, deformed Countenances : They are such who, like those you observed
 “ before, not satisfied with their own Wives, lust after
 “ those of their Neighbours.” “ Ah ! said I, were Men to
 “ behold what my Eyes now see, they would expire with
 “ Dread and Horror ! ”

[My Soul was so pierced with Fear and Astonishment at the Sight of all these amazing Objects, that I was no longer able to look that Way ; so I returned through that Gate, which I had no sooner passed, but it instantly shut again of its own Accord, and, to my infinite Satisfaction, my Sight was diverted with more pleasing Prospects.]

We then, in an Instant, were transported up to the *Sixth* Heaven, and I there blessed my Eyes with all its Beauties and Glories. There I met with my Brother *Moses*, sitting upon a Couch of precious Pearls. We saluted each other after the same Manner as had happened between the other Prophets and Patriarchs in the lower Heavens and myself, and he made me the same Compliments, and rejoiced my Ears with the same good Tydings as they had already done. In this Heaven I saw an Angel, who * had Seventy Thousand Heads, and in every Head Seventy Thousand

* The *Anonymous* places this Angel in the *Seventh* Heaven, and says, *By Simile I may venture to affirm it ;* adding, That each Tongue was endowed with a Capacity of speaking Seventy Thousand different Dialects.

Faces, each of which had Seventy Thousand Mouths, and every Mouth Seventy Thousand Tongues, all incessantly chaunting Hymns in Praise of the Divine Power of our Omnipotent Creator, in as many Thousand different Languages. [I likewise here met with another mighty Angel, whose Composition was, in particular, extremely surprizing, the one Half of him being of Fire, and the other of Snow; yet, what did not a little astonish me, each of those opposite Elements retained its own peculiar Quality, without mixing with each other.]

When we had performed our accustomed Devotions there, we pursued our Journey 'till we reached the *Seventh* Heaven, at the same Distance from the last as they all are from each other, to wit, Five Hundred Years March, according to our ordinary Way of travelling upon Earth. With Admiration I beheld the Beauties of *Cideratu El Mutake*, the glorious Mansion where *Gabriel* commonly resideth, far surpassing what Tongue is capable of uttering. From thence taketh its Rise the Fountain *Zalsabil*, which produceth those Two Rivers, whose Channels surround Paradise. In this lovely Spring I bathed myself, whereby I became intirely purified from all past, present, or even future Impurities.

[* Passing still forward, we advanced to take a View of the † *Beit Mamour*. This glorious Temple seemed to be all built of the most precious Rubies, and was within most beautifully adorned and illuminated with Lamps of inestim-

* My Author here having, in a few Lines, summed up what the *Anonymous* is so particular in, I must leave the First for a while, to have Recourse to the latter, that the *English* Reader may lose no Part of this notable Story.

† This I take to be what they say was the Model after which the *Caaba*, or little Square Chapel at *Mecca* was built.

able Value. There I found many Angels continually walking round the said Fabrick ; whereupon, excited by my Curiosity, I followed them, and surrounded its Circumference Seven Times. When I had done this, one of those Cœlestial Beings asked me, “ Whether I knew how long they “ had continued those Perambulations ? ” I answered in the Negative, acknowledging my Ignorance ; but added, That I should be extremely glad of being informed. “ Know then, replied the same Angel, that we have been, “ in this Manner, perambulating this Edifice from Two “ Thousand Years before your primitive Father *Adam* existed, and shall continue so doing, without Intermission, “ ’till the Day of Judgment.”

Notwithstanding the immense Distance I still was from the Throne of endless Glory, I heard one of the Angels who supported it, distinctly say, “ *Allah* is the greatest, and infinitely the most glorious of all Beings.” “ That is indisputably true, answered the Most High.” “ I solemnly testify, continued the Angel, that there is but One true and living God.” “ That is likewise undeniable, replied the Omnipotent Creator ; it not being possible that there should ever be more than One true, eternal, and self-existent Being.” I freely affirm, said the Angel, “ That *Mahomet* is the *Apostle* of that living Lord of all Things.” “ That is also most true, said the Almighty Creator ; He is my peculiarly elected and adopted *Messenger*, and all who believe in, and obey him, shall obtain Mercy on the Last Day.”

After some other Sentences of the like Tenor, all which filled my Heart with Joy, that Cœlestial Spokesman exhorted his Fellow Angels to fall to their Devotions. Pursuing our Way, we came at length to the most delightful Tree *El Saira*, the Beauty of whose Form is beyond all

De-

Description, and whose Fruit surpasseth Expression. Having taken a full View of all its Excellencies, I thought my faithful Guide was about to leave me, when, in the utmost Consternation, I cryed out, “ O *Gabriel*, desert me not ! ” “ I am not yet going, replied the Seraphick Angel, but I “ must soon leave you ; since to every one of us our respective Limits are prescribed, beyond which we are not “ to pass : But take Courage, for thy Almighty Creator, “ who hath vouchsafed to select thee from among all the “ Sons of *Adam*, will neither here, nor elsewhere ever “ abandon thee. But, as for me, if I should once presume to pass one Step beyond my Bounds, I must certainly expect everlasting Punishment.”

This plunged me into an Excess of Terror, lest I should be left without a Guide ; when *Gabriel* again comforted me by saying, That his Commission extended still farther, and that I should not be left without a Conductor ; when, elating me on his beautiful Wings, we, swifter than the most rapid Lightning, soared still higher, ’till, on a sudden, I distinctly heard from the Mouth of the great Lord of Nature, these joyful Words ; “ Approach yet nearer to “ my Presence, *Gabriel* ; for the Sake of my *Elected* I permit thee.” When, setting me down by the Bank of an immense Ocean of Light, he said ; “ Here, *Mahomet*, is “ thy next Guide,” and then left me.

There I found a mighty Angel sitting, whom I am not possibly able to describe ; but, as near as human Nature is able to guess, I may venture to affirm, That were the swiftest of our winged Animals to attempt a Flight from one of his Shoulders to the other, it would take up at least Ten Thousand Years.

This tremendous Angel took me up, and, in an Instant, conveyed me to the other Side, leaving me at the Brink of

a Sea of most clear, crystalline Water, where I beheld another mighty Angel, not unlike *Azrael*, whose glorious, though terrible Form, I have already described. By him I was rapidly conducted over that beautiful Lake, on the opposite Bank whereof he set me down and left me.]

There I again met with the Arch-Angel *Michael*, whose Office it is to measure and weigh the Waters in the Clouds, with which the Vegetables of the Earth are kept alive. This beautiful Seraphim, whom I cannot describe, repeated his former Salutation, and when he had denounced unto me the same joyful Tydings as had been so often imparted unto me by other Angels, Prophets, and Patriarchs, he pointed towards the Mighty *Azrael*, and bad me take Notice of him. I contemplated with Amazement on the stupendious Works of the Author of Divine Wisdom, who had formed a Creature of such immense Strength as that bright Seraphim, upon whom I was then fixing my Eyes. He supported, upon one Shoulder, the whole mighty Fabrick of the Throne of Glory, from whence the Merciful Creator governeth the Heavens and the Earths. Fixed to his Mouth was the tremendous Trumpet, the dreadful Sound whereof will, on the Last Day, pierce through every Center, and upon which dependeth the Breath of every living Creature. He seemed so ready prepared to execute his terrible Office, that I trembled for Fear, lest he would, that Moment, have given the fatal Blast. However, I took Courage, and saluted him, which he graciously returned, and bad me welcome. * [Not far from hence, a most mighty Angel, in the Form of a Cock, struck my View.

* Of this enormous Fowl my Author has not thought fit to make any mention, in this Place, though he might as well have inserted it as any of the rest. The *Anonymous*, as above, places it in the *Seventh* Heaven, and, in my humble Opinion, with all due Deference to the Learned Dean *Prideaux*, (that is

View. His Feet stood on the Basis of the lowermost Heaven, while his Head over-looked the Eternal Throne, and his expanded Wings, the Extremities whereof reached to the utmost Limits of Place itself, over-shadowed that whole immense Circumference. His Feathers were all most beautifully interwoven, with a resplendant Verdancy, far exceeding that of the finest Emeralds. Immediately after Midnight, he infallibly clappeth his Winds and croweth, but,

is, presupposing the *Cock* to be nothing less than he is here described to be) with more Reason than that celebrated Writer, who introduces it in the *First* Heaven, which, Mathematically calculated, could not contain a very great Part of his Legs, by which *Mahomet* would have been not a little puzzled to give a Description of his Form; the most distinguishing Part of a *Cock* being, as I take it, his *Comb* and *Gills*. But, begging his Pardon for this Remark, I shall, in order to render this unaccountable Progress of our *Prophet* the more compleat, and familiar to the Reader, make bold to borrow what he judiciously says upon this Subject. *Vide* his *Life of Mahomet*, Page 32, &c. “ As he entered “ farther (says the *Dean*, speaking of the *First* Heaven) he “ saw a Multitude of Angels of all manner of Shapes! “ some in that of *Men*, others in that of *Birds*, and others “ in that of *Beasts* of all manner of Sorts. Among those “ who appeared in the several Shapes of *Birds*, he there saw “ a *Cock*, of Colour as White as Snow, and of so prodigious a Bigness, that his Feet standing upon the *First* Heaven, his Head reached up to the *Second*, which was at the “ Distance of Five Hundred Years Journey from it, according to the Rate as we usually travel here on Earth. But “ others among them, as they relate this Matter from their “ *Prophet*, hyperbolize much higher concerning it, telling “ us, That the Head of this *Cock* reached up through all “ the *Seven* Heavens, as far as the *Throne* of *God*, which is “ above Seven Times higher; and, in the Description of “ him, say, That his Wings are all over decked with Carbuncles and Pearls, and that he extends the one of them “ to the *East*, and the other to the *West*, at a Distance proportionable to his Height. Concerning all these, the Impostor tells us the Angel *Gabriel* informed him, That they “ were Angels, which did, from thence, intercede with “ *God* for all *Living Creatures* on the Earth: That those “ who interceded for *Men*, had there the Shape of *Men*; “ that

but, in so doing, articulately uttereth these Words ; *Everlasting Praise, Honour and Glory be to the Infinite Creator ! The Omnipotent, Omniscient Monarch ! The Supreme Lord and Arbiter of all His Creatures !* which he likewise repeareth at several other Times, and is constantly answered by all the Cocks on Earth.] Casting my Eyes round about, I beheld the Four Angels, whose Office it is to remove, and carry about the Throne ; I saw, likewise another glorious Cherubim, accompanied and surrounded by Seventy Thousand Blessed Spirits, who, by the express Command

“ that those who interceded for *Beasts*, the Shape of *Beasts* ;
 “ and those who interceded for *Birds*, the Shape of *Birds*,
 “ according to their several Kinds : And that, as to the
 “ great *Cock*, that he was the chief *Angel* of the *Cocks* ; that,
 “ every Morning, *God* singing an holy Hymn, this *Cock*
 “ constantly joined with him in it by his Crowing, which
 “ is so loud, that all hear it that are in Heaven and Earth,
 “ except *Men* and *Fairies*, and then all the other *Cocks*, that
 “ are in Heaven and Earth, crow also. But when the Day
 “ of *Judgment* draws near, then *God* shall command him to
 “ draw in his Wings, and crow no more, which shall be
 “ a Sign that that Day is at Hand, to all that are in Heaven
 “ and Earth, excepting still *Men* and *Fairies*, who, being be-
 “ fore deaf to his Crowing, shall not then be sensible of his
 “ Silence. This *Cock* the *Mahometans* look on to be in that
 “ great Favour with *God*, that whereas it is a common Say-
 “ ing among them, That *there are three Voices which God al-*
 “ *ways hears* ; they reckon the First, The Voice of him who
 “ is constant in reading the *Alcoran* ; the Second, The Voice
 “ of him who early every Morning prayeth for the Pardon
 “ of his Sins ; and the Third, The Voice of this *Cock* when
 “ he croweth, which they say is ever most acceptable to
 “ Him. — All this Stuff of the *Cock*, the *Impostor* had
 “ from *Abdallah*, who took it out of the *Talmudists* ; for it
 “ is all borrowed from them, with only some little Variati-
 “ on, to make it look not totally the same : For in the
 “ Tract *Bava Bathra*, of the *Babylonish Talmud*, we have a
 “ Story of such a prodigious *Bird*, called *Ziz*, which stand-
 “ ing with his Feet upon the Earth, reacheth up unto the
 “ Heavens with his Head, and with the spreading of his
 “ Wings, darkneth the whole Orb of the Sun, and causeth
 “ a Total Eclipse thereof.”

of the Supreme Lord of all Things, are to observe and obey whatsoever that Angel pleaseth to injoin them. This Cœlestial Potentate took me by the Arm, and, followed by those his numerous Attendants, all expressing great Signs of Joy and Satisfaction, led me swiftly through Seven vast Divisions, at an immense Distance from each other, which having passed in an Instant, I heard the Voice of my Creator from his Throne, saying; “ Draw up, ye faithful “ Ministers of my Will, the Veils which intercept and ob- “ struct my *Beloved* from approaching me.”

Then immediately those, whose Duty it was so to do, drew up an innumerable Number of *Veils*, behind which, in a Glory surpassing all Imagination, existeth the Infinite, the Eternal, the Omnipotent Creator. These *Veils* are of different Kinds, as follow; Of *precious Stones*, of *imperceptible Motion*, of *intense Darkness*, of *Craffitude*, of *Fire*, of *Snow*, of *Hail*, of *Water*, of *Air*, of *Glory*, of *Majesty*, of *immense Bounty*, of *Perfection*, of *Omnipotency*, of *infinite Wisdom*, of *Immensity*, of *Incomprehensibility*, of *Unity*, and of *Eternity*. Now, as I stood holding by the Corner of one of the *Veils* of *Unity*, I heard a Voice, which thundered in my Ears, saying, “ Take “ away likewise from before me this remaining *Veil*, that my “ *Elected* may approach and converse with me.” As that Command was putting in Execution, unable to behold such Excess of Glory, I was instantly struck Blind; but though my natural Eyes were thus wholly deprived of their Faculty of seeing, yet was my Contemplation so enlarged, and so illuminated, through the infinite Mercy of my Creator, that I am certain that I beheld some Beams of this immense Glory, though it would be an unpardonable Presumption in me to attempt to give any Description of what cannot possibly be described. I acknowledge, though every Joint of me trembled, I had, the Courage to supplicate the Almighty, to permit me, if it were His
Divin-

Divine Pleasure, to behold his Supreme Majesty, in order to be able to give my People some faint Idea of His Incomprehensibility; but for some Reasons, for which the Self-existent Lord of all Things alone is able to account, that my Request was not granted.

Though this Grace was denied me, I was now within Two Bow-Shots Distance from the Essential Residence of my All-Glorious Lord; and (which none ever did before me) enjoyed the peculiar Favour of feeling the Immenfity of that incomprehensible *Being* of all *Beings* in my very Marrow; for He condescended so far as to stretch forth his Arms, and to put One of His Almighty Hands on my Breast, and the other on my Shoulders, bidding me, *Welcome!* No Tongue can express the ecstasick Raptures my Soul conceived at those Touches; I became insensible; nor can I tell how long I so continued before I recovered my Senses: All the Terrors which I had before beheld, as well as the Trembling wherewith I had been seized, were effaced from my Memory, and I am still in Astonishment how I was able to support it, or to prevent my Spirit from taking its Flight. Being now come to my self, and, as I have already observed, actually Blind, yet were my contemplative Faculties such, that I had, in a manner, distinct Ideas of all the Glories wherewith I was surrounded.

The Almighty then vouchsafed to interrogate me thus.

The CREATOR.

“What, my Elected Servant, are thy Thoughts concerning Me?”

The

The CREATURE.

“ I implicitly believe, and, to the ultimate Gasps of my
 “ Breath, will affirm Thee to be my Ever-Living Creator,
 “ my God, my Sovereign, and my sole Protector. ”

The CREATOR.

“ Tell me, *Mahomet*, whom it is thou dost think hath the
 “ justest Claim to hope for my Mercy on the Last Day.”

The CREATURE.

“ I humbly conceive, my Sovereign, it to be him who
 “ useth unfeigned Endeavours to purify himself from all
 “ Sin, and is for so doing reviled and hated by the Wick-
 “ ed ; and is ever the Foremost to join in the Congrega-
 “ tions which are assembled, in order to glorify thy Sacred
 “ Name.”

The CREATOR.

“ Well hast thou answered, my Faithful Messenger ; for
 “ which my Mercy and Blessing shall always accompany
 “ thee, both now and hereafter. ”

The CREATURE.

“ All Honour, Praise and Glory be unto Thee, my
 “ most Gracious Lord, both now and evermore, Amen!
 “ Amen! Amen!

The CREATOR.

“ Dost thou think, *Mahomet*, that, if thou hadst thy
 “ natural Eyes at liberty, thou couldst look upon me? ”

The

The CREATURE.

“ Certainly not, my King ! Before ever the Sacred *Veils*
 “ were drawn up, I was struck Blind by the inconceiva-
 “ ble Splendor of thy Glory. ”

The CREATOR.

“ Dost thou imagine, that thou couldst handle, or
 “ touch me ? ”

The CREATURE.

“ No, my Protector ! I am far from being so presump-
 “ tuous. I believe Thy Infinite Majesty to be no less in-
 “ tactible than incomprehensible. ”

The CREATOR.

“ Thou art very much in the Right ; I am the true and
 “ only Omnipotent, Invifible, and Incomprehensible Lord,
 “ the Supreme Arbiter and Disposer of all Things created ;
 “ who have no Equal, Similitude, nor Competitor. I
 “ now perceive thy Faith is strong : Thou mayest, there-
 “ fore, now freely lay thy Petitions before My Majesty ;
 “ nor will I suffer any to interrupt thee. Ask boldly what
 “ thou wilt ; for, many Ages before I created thy Fore-
 “ father *Adam*, I have been disposed to favour thee
 “ with distinguishing Mercies. Speak, therefore, and
 “ fear not. ”

The CREATURE.

“ O my All-Gracious and most Munificent Creator and
 “ Preserver ! Glory be to Thy Blessed Name for ever !
 “ Thou didst form my first Parent *Adam* out of the Dust,
 “ and

“ and didst breathe into him the Spirit of Life, whereby
 “ that motionless Mass of Clay was animated, laying Thy
 “ Sacred Commands upon even the glorious Angels them-
 “ selves to prostrate their Cœlestial Countenances before
 “ him, and to reverence him as the peculiar Work of
 “ Thine own Hands. Thou didst honour the Holy *Abra-*
 “ *ham* with the glorious Title of *Friend* to his Creator,
 “ and hast placed him in a Scene of eternal Bliss. Thou
 “ gavest to *Moufa* [*Moses*] the Sacred Book of the *Tourat*,
 “ [*Old Testament*] and didst condescend to converse with
 “ him *Face to Face*, on the fiery Mount. Thou didst exalt
 “ the happy *Edris* [*Enoch*] to thy glorious Mansions. To
 “ *Daud* [*David*] Thou gavest a full Pardon for his Trans-
 “ gressions, and didst bestow on him the Holy Book of the
 “ *Zabour* [*Psalter*.] Thou didst illuminate *Suliman* [*So-*
 “ *lomon*] with the most extensive Knowledge and Wis-
 “ dom; didst favour him with inexhaustible Treasures,
 “ and gavest him a Supreme Command. And, to omit in-
 “ numerable others of Thy infinite Mercies, What Excel-
 “ lency didst Thou not bestow upon the Holy Prophet
 “ *Isa* [*Jesus*] who, by Thy infinite Grace, was Be-
 “ gotten without a Father, purely by an inconceivable In-
 “ fluence of Thy Blessed Spirit? I therefore humbly re-
 “ quest of Thy Sublimity, Whether I may hope for any
 “ of the like Mercies and Favours? ”

The CREATOR.

“ My Beloved Servant: I created thy Father *Adam*, and
 “ breathed into him of My Spirit; I have done the like to
 “ all his Off-spring, and to thee I have given a treble Portion.
 “ I bestowed on *Abraham* all thou sayest, and called him
 “ My *Friend*; for thee I do more, and call thee My *Be-*
 “ *loved*, My *Messenger*. To *Moses* I spoke on the *Mount*;
 “ thou hast Access even thus to my Throne of Glory. I
 “ exalted *Enoch* from Earth to Heaven; to thee I have
 “ now

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" now given the peculiar Honour of being with Me in My
 " own proper Residence. To *David* I gave the *Zabour*, and
 " forgave him his Offences; to thee I give the *Alcoran*,
 " which whoever readeth, and truly observeth, shall be
 " held intituled to my Bounty: And I have sent My Faith-
 " ful Ministers to purify thy Heart from all the Dregs of
 " Original Sin, and have likewise permitted thee to bathe
 " in the Fountain of all Purity. To *Solomon* I gave Wis-
 " dom and Knowledge, even to the understanding the Lan-
 " guage of Beasts and Birds: I gave him Riches and Do-
 " minion; to thee and thine I have given my beloved
 " City of *Mecca*, and will give far larger Empire than
 " he ever enjoyed: I have likewise made thee Partaker of
 " My own Name; insomuch that whereever My Name is
 " truly revered, there shall thine be known and honoured:
 " For whosoever unfeignedly testifieth, That, *there is but*
 " *One GOD alone*, shall likewise add, That *MAHOMET*
 " *is His MESSENGER*. My Name is *MAHMUD*
 " (the Adorable) thine is *MAHOMET*, (the Adorer)
 " upon which Account thy Followers shall be called
 " *Hamedun*."

The CREATURE.

" Now, I most humbly beseech Thee, of Thy Infinite
 " Mercy, to pardon the Transgressions of my People."

The CREATOR.

" For thy Sake I have now granted my free Pardon to
 " Seventy Thousand of them."

The CREATURE.

" May I presume, Lord, still to supplicate, That some
 " Addition may be made to that Number; for I fear, my
 " King, that the *Mussulmans* abound in Sin?"

To

[To this the Lord of Hosts graciously replied ; “ I farther, for thy Sake, advance three *Spans*.” I durst not ask an Explanation of that Figure ; but, to Him who is Immenſity itſelf, I gueſſed the Number muſt be immenſe.]

I now began to think of my Departure : But the Almighty was pleaſed to injoin me to ſtay yet longer, in order to receive the Inſtructions which I was to communicate to my People : When, on a ſudden, while my Countenance was inclining upwards, my Eyes were juſt opened, and immediately darkened again ; but, in that Interval, I diſtinctly beheld a flaming Sword, which was hanging over my Head, and which ſeemed to be dropping with Blood. “ O my All-Gracious Lord, ſaid I ; Let that Weapon be far removed from me, and from my People ! ” “ No, replied the Moſt High, thy Miſſion is by the Sword ; and the Inhabitants of the Earth are ſo hardened in their Wickedneſs, and in their Idolatry, that, without it thou wilt make no Progreſs. ” I only replied ; “ Thy Holy Will be done. ” Then ſaid the Omnipotent ; “ Thou, and all thy Followers, muſt, every Natural Day Fifty Times, offer up your Devotions to My Name. ”

Humbly acquieſcing, as in Duty bound, to this, ſomewhat ſevere, Command, I proſtrated my Face before the Throne of my Great Maker, and departed ; deſcending, guided by a moſt glorious Angel, to the Station where I left *Mofes* ; which excellent Patriarch, with a chearful Countenance, bidding me *Welcome*, inquired of me, What Reception the Lord of Heaven and Earth had given me ; of all which I gave him an ample Account, and, in particular, of the laſt Injunction, concerning the Daily Devotions which, by His expreſs Commands, I and mine were bound to obſerve.

Upon this, that illustrious Patriarch told me, That this Charge was by far too heavy and grievous for us to undergo ; advising me, immediately to return to our Divine Monarch, and to supplicate his supreme Majesty to commiserate the natural Frailty and Weakness of human Flesh, and to intercede with him to alleviate that Burden, too unequal to our Strength. I followed his Advice, and hastened back to the Mansion of Glory from whence I came ; when, upon laying my Petition before my Ever Bountiful Creator, He was graciously pleased to remit one Fifth Part of that Number. With this I joyfully returned to *Moses*, and, acquainting him with my Success, he said ; “ Alas for thee ! “ both thee and thy Followers are utterly incapable of this “ Task : Return, and supplicate for still farther Abatement, “ or ye are all inevitably lost ! Our Lord is most merciful.” Doing as I was exhorted by the good Prophet *Moses*, I found Favour in my Creator’s Sight, and He bountifully condescended to take off the like Number of *Salaes* as before ; so that now, reduced to Thirty, I came back with a light Heart ; and, imagining that *Moses* would now think I ought to be intirely satisfied, I imparted to him what had happened. But he, happily for all the present and succeeding Generations of *True Believers*, made me return again, again, and again, ’till I had reduced the Number to Five only ; nay, the Indulgence and Condescension of the Almighty was so great, that he graciously assured me, That the Implicity and unfeigned Observance of those Five *Salaes* every Twenty Four Hours should carry with it the whole Merit of the Fifty.

Notwithstanding all which, *Moses* would have had me venture once more ; when I, quite scandalized, with some Warmth, said ; “ How ! Friend *Moses* ; think you I have “ no Shame in me ? Can I have the unpardonable Presump- “ tion to intrude any farther ? No ! — I am more than “ abundantly

“ abundantly satisfied that I and mine have met with such
 “ undeserved Favour, and that our compassionate Lord will
 “ accept of this slight Service at our Hands.”

I should have mentioned, That at my final Dismission, the All-wise, the All-good Lord of my Soul, was pleased to inform me, That another Part of my Charge should be to intercede, on the tremendous Day of Justice, as a Mediator for my People ; and that all of them who had sincerely followed my Precepts, should be crowned with eternal and never-fading Glory.

Being now upon my Departure, the Angel, who till then had accompanied me backwards and forwards in my several Errands and Petitions, brought me to my first Conductor *Gabriel*, who was waiting for me. After mutual Salutations, he asked me, “ Whether I was desirous of seeing the
 “ Mansion, the Paradise, allotted for me and my Followers
 “ after Life ? ” Whereunto having answered in the Affirmative, he, swift as Thought, conveyed me to those delightful Abodes, of which I will endeavour to give some, though faint and imperfect, Idea.

The Earth thereof is Silver Dust, whiter than the Snow driven by the Winds, and, instead of Stones and Gravel, intermixed with all Sorts of precious Jewels, most beautifully glorious to behold. Its Mountains are of Emeralds ; its Hills of transparent Rubies, from which several lovely, crystalline Springs derive their Source. Its Palaces are all of undescribable Fabrick, the Pavements of all which are of the finest burnished Gold. The surprizing Beauty of the Trees, loaden with Cœlestial Fruits ; the lovely Shades of the delightful Groves, where, by purling Streams of the purest Waters, sit, continually toying, innumerable enchanting Virgins, whose large, rolling Eyes pierce the Beholders to the very Heart with their resistless Glances ;

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the inexpressible Fragrancy of the Plants and Flowers are so ravishing, that they surpass all possible Description, as are likewise the Fountains of Milk, Wine and Honey, wherewith that our glorious Patrimony every where aboundeth.

Having taken this transitory View of Paradise, we descended, swifter than the most rapid Lightning, till we came to the outermost Gate of Heaven, whereat I had at first entered, through which having passed, I perceived the Sky to be no lighter than it was at my Arrival there.

Hastening our Descent by the same Ladder by which I had ascended, I found the faithful *El-Borak* just where we left him, and remounting on his Back, I arrived at the Gate of *Mecca* exactly as the Morning began to appear, where, before I entered, *Gabriel* said, "Stay a little, *Mahomet* ; step aside with me, and let us perform our Morning Devotion." I instantly obeyed him ; and being gently set down by the Angel, I, in Company with that Seraphim, I mean, he before, and I just behind him, celebrated the Praises, due to my Supreme Creator, which are appointed for that Hour. This was no sooner over, but my Heavenly Conductor, having first given me some necessary Instructions concerning the *Salaes* which are to be performed by the *True-Believers*, courteously took his Leave of me, and was immediately vanished from my Sight, as was the good *El-Borak*, after he had again recommended himself to my Prayers.



This is the Account which our Blessed Prophet himself gave of the Progress of that Night of Wonders. Amazing Mysteries ! scarce credible Miracles ! Things so exceedingly astonishing, that they infinitely surpass human Comprehension !

sion ! But what is not in the Power of Him who is Incomprehensibility itself ? Who but He, who except the All-powerful God, could have effected such a Prodigy ? To cause a Mortal, in so short an Interval of Minutes, to pass thro' such distant Regions, which, were the Way plain for us to go it, could not possibly be travelled in many, many Centuries of Years ! O mysterious Incident !

The First Person the Prophet met with, as he entered the City, was his Uncle *Abbas*, who saluted him, bad him Good-Morrow, and inquired of him, where he had been ? Upon which *Mahomet* began to tell him some Particulars of his last Night's Journey. But *Abbas*, interrupting him, intreated him to leave off, and advised him by no Means to say any Thing upon that Subject to the People, but, more-especially, to any of the *Koreishites*, who, he said, he was well assured, *would be so far from giving the least Credit to what he reported, that a Story so inconsistent with Reason, would infallibly render him, and his new Belief, still more contemptible in their Eyes.*

The Prophet, however, firmly determined to execute his Lord's Injunctions, resolved to assemble the People so soon as they should begin to come abroad, which he accordingly did, in great Numbers ; telling them, " That he had " mighty News to communicate to his Congregation." But before he could get them together, *Abbas* had given Hints of what his Nephew had told him to several who fell in his Way, who all said, " Sure he dreameth ;" and the like : In particular *Abou-Gebel* laughed heartily, and spoke of him, as of an idle Enthusiast, with all imaginable Contempt. As for *Abou-Becre*, to whom *Abbas* likewise mentioned it, he was at first surprized ; but immediately asked him, " Whether that Relation came from *Mahomet's* own Mouth ? " *If he affirms it*, continued he, *it is undeniably true, and " I will stand by him. The Lord's Elected cannot lye."*

A good Number of People, *Koreishites* and others, were now assembled, when the Prophet related to them his whole wonderful Adventure, not omitting the least Circumstance, It is true he was listened to with great Silence and Attention; but great was the Number of the Unbelievers. Having finished his Relation, there was mighty smiling, sneering, and scoffing among them; but that incorrigible *Infidel*, the misbelieving *Abou-Gebel*, who had more Assurance than any of the others, said; “ Leaders of the *Arabs*! should any
 “ one come and swear to you, that, since last Night he had
 “ been at *Jerusalem*, and back again, could any of you
 “ have Faith to believe him? Now you hear what this Mad-
 “ man hath been saying!” To this *Abou-Becre* made Answer;
 “ As the Lord liveth, if no Body else will believe it, I do,
 “ and will affirm it to be an undoubted Truth, since *Ma-*
 “ *homet* sayeth it.” Pray, *Makomet*, said *Abou-Gebel*; let
 “ me ask you a few Questions. I have forgot whom it was
 “ you met with at *Jerusalem*; I wish you would tell us over
 “ again that Particular. I saw there, replied the beatified
 “ *Messenger*, God’s *Friend*, the good *Abraham*, the Holy
 “ Prophet *Moses*, the Sanctified *Jesus*, or *Isa*, and very
 “ many others, Patriarchs and Prophets.” “ How then
 “ couldst thou see them in Heaven?” returned the Idolater.
 “ The same infinite Power which conveyed him thither,
 “ could likewise transport them, who are Blessed Spirits,
 “ replied *Abou-Becre*; and since, as I told thee before,
 “ *Makomet* affirmeth it to be so, it is certainly true.” I see,
 “ said *Abou-Gebel*, that thy Faith is yet more ridiculous
 “ than that Dreamer’s Fictions.”

Among many Arguments and Disputes, some of the Idolaters, with the impious *Abou-Gebel* at their Head, went so far as to dare the Prophet to ascend again to Heaven in their Sight, in order to convince them of the Truth of what

he asserted; but *Abou-Becre*, by his admirable Faith, stopped all their Mouths, by telling them, “ That whoever “ contradicted what was affirmed by him who was not capable of deviating one Point from the Truth, was a Lyar, “ and the Truth was not in him.” This unshaken Constancy of that illustrious Chieftain, gained him the honourable Surname of S I D D I K, or, *The Believer.*





C H A P. XXIV.

*Mahomet's Concern for the Sufferings of his People.
The Angel Gabriel's comfortable Message to him.
The Explanation of the First Chapter of the
ALCORAN.*



SOME Time after this mighty Event, there being a great Dearth and Scarcity of all Products of the Earth in *Mecca* and its Neighbourhood, by reason of a long Drought, the Idolaters of that City were one Day exceeding joyful, founding all their Trumpets, beating Drums, and rejoicing with many other Musical Instruments, upon account of the Arrival of a numerous Convoy, consisting of Seven large Caravans of Camels from *Damascus*, loaded with all Sorts of Fruits and Provisions: And at the same Time, News was brought, That a good Number of Camels which the Prophet, and his Friends had sent to other Parts upon the like Errand, had fallen into the Hands of the Enemy.

At this the Blessed Messenger could not avoid being extremely afflicted and concerned; not out of Grief for his Losses, as to the Value thereof; nor yet for Fear of his Enemies, since that Passion was an intire Stranger to his Heart: *For where all is Perfectness itself, how can Fear ever approach?*

approach? Nor was it Avarice, or Envy to see his misbelieving Enemies flourish and rejoice in such difficult Times, while the few faithful *Mussulmans* laboured under the greatest Necessities: No! Rancour, Envy, and Avarice were what could never enter into his Thoughts, he having been intirely freed from those when his Breast was opened, and purified by God's Holy Angels. But what really afflicted him was, that his own Followers had been Three whole Days without eating any Sustenance worth mentioning; upon which Account, that sincere and unfeigned Affection which he had for them, and which never was a Moment absent from his Heart, suffered him not to take any Rest, his Compassion for them having touched him to the very Soul; and notwithstanding he endeavoured, as much as in him lay, to conceal the Grief with which his tender and compassionate Breast was incessantly oppressed, yet he could not forbear repining inwardly, and being alone, he addressed himself to the Almighty in the following Terms;

“ O Lord! Thou, who penetratest into the most hidden
 “ Secrets! Thou All-seeing Witness of all the good and
 “ bad Actions of thy Creatures! Thou, who grantest Su-
 “ stenance to the Impious, and the Ungodly, while the
 “ Good and the Pious labour under Want and Necessity!
 “ Thou, who art pleased to permit these contumacious
 “ Despisers of thy sacred Name and Ordinances to flourish
 “ and rejoice, while thy faithful Servants are tormented
 “ with Hunger! Those rebellious Enemies of all Goodness,
 “ Lord! are full of Gladness, tho’ they have no Merit of
 “ their own to intitle them to the least of thy Mercies;
 “ while these few who follow my Banner, serving and
 “ adoring thee with zealous and contrite Souls, are oppres-
 “ sed with Calamities, and contemned and reviled by those
 “ obdurate Infidels! Look down, my gracious Lord, upon
 “ these my disconsolate Companions, grown feeble and meager
 “ for Want of natural Sustenance, and who are now wholly
 “ destitute

“ destitute of all Relief, except what they may hope for
 “ from thy inexhaustible Bounty. Thy Succour is swifter
 “ than Thought itself! Thy Mercies are always near to
 “ those who call upon Thee! Thou, who givest the Breath
 “ of Life to all, and didst never refuse thy Blessings to
 “ those who implored thy Assistance in their Necessity,
 “ commiserate now, I beseech Thee, the Sufferings of us
 “ Thy Servants, who, in this Extremity, implore, and
 “ expect a Remedy from Thy unbounded Charity!”

While the Sanctified Prophet, in an Excess of Anguish,
 was thus expostulating with God, and imploring his Suc-
 cour, the Seraphick *Gabriel* appeared to him, and comforted
 him with these Words; “ Peace be with thee, O thou
 “ *Flower of Messengers!* Thou *Beginning* and ultimate *Seal*
 “ of all Prophecies! Rejoice, O thou mighty *Leader* of
 “ the *Faithful*: For I am come purely to rejoice thy Soul
 “ with the most estimable Tydings it can desire or thirst
 “ for. Thy Lord saluteth thee, and by me sendeth thee
 “ his *Peace*: And as a Token that he hath vouchsafed to
 “ hear thy Petition, he commandeth thee to rest satisfied,
 “ since the Necessities of thy People shall be abundantly
 “ supplied. He enjoined me to assure thee, That if he
 “ hath suffered the Seven Caravans belonging to thy un-
 “ deserving Enemies the *Koreishites* to arrive in Safety, while
 “ those of the *Faithful* have miscarried, that is only a
 “ worldly, transitory Sustenance, which is of little Duration,
 “ and in which those inconsiderate Wretches center their
 “ whole Felicity; but for thee and thy pious Followers,
 “ he hath in Store other Blessings, infinitely more stable
 “ and permanent, in his own Cœlestial Mansions of ever-
 “ lasting Bliss. All Creatures in the Heavens and the Earth,
 “ Animate and Inanimate; all the Inhabitants of the Four
 “ Elements, of what Kind soever, are incessantly, after
 “ their Manner, supplicating thy Lord for Mercies to thee
 “ and thine, and, by his express Command, are to continue
 “ so

“ so to do, without one Moment’s Intermiſſion, ’till the
 “ Day of Judgment. My Commiſſion is, likewise, to
 “ aſſure thee, That, notwithstanding the contumacious
 “ Tranſgreſſors of thy Dictates may be condemned to
 “ ſuffer Punishment for their Sins for ſome Space of Time,
 “ according to their Demerits, yet, through thy Interceſſion
 “ on the *Laſt Day*, all who have believed in and have re-
 “ vered thy Name, the Gates of the *Seven Hells* ſhall
 “ be ſhut againſt them, and they, after their fiery Purgation,
 “ ſhall enter with thee into Glory. Still more than all
 “ this, He hath given to thee and thine, as a farther Satis-
 “ faction for what thou haſt been complaining of his having
 “ beſtowed upon thy Enemies, one of the Days of the
 “ Week, which is the *Sixth*, the Holy Day of *El Jumma*,
 “ (*Friday*) on which the *True-Believers* are to perform
 “ their Devotions in Publick, after a Manner peculiar to
 “ that Day, the Merit whereof is of far greater Value
 “ than all that is contained within the Circumference of the
 “ lower Globe. Yet more, as an Equivalent for thy Loſs,
 “ the Lord hath ſent thee the *Chapter* of *Albandu*, or
 “ *Praise*, which, alone, infinitely exceedeth all the *Sacred*
 “ *Writs*, which, from Time to Time, have deſcended from
 “ Heaven to the *Prophets* and *Apoſtles* of the *Moſt High*.
 “ It containeth Seven Verſes, and each Verſe includeth
 “ a moſt Sacred Myſtery, and is the intire Subſtance of all
 “ that a zealous Servant can poſſibly ſay to, and ask of his
 “ Lord. Whatever is and was in the whole Number of One
 “ Hundred and Four *Holy Books*, or *Scriptures* which, in
 “ different Ages, were ſent from Heaven, to the Patriarchs
 “ and Prophets of Old, are in the Sacred *Alcoran*, and the
 “ very Marrow of that is contained in this one ſhort
 “ *Chapter* of *Albandu*, without wanting a ſingle Tittle :
 “ And the better to make thee comprehend what I tell thee,
 “ take Notice of the following Simile, whereby it will
 “ become evident and familiar to thy Underſtanding.

“ When

“ When a wealthy Merchant intendeth to take a long
 “ Journey, and hath numerous Quantities of Silver lying
 “ by him, he, for the greater Conveniency of Travelling,
 “ changeth his Silver into Gold, that Metal being more
 “ valuable, and lighter in Carriage : But, as he is proceed-
 “ ing on his Way, he considereth, that the Gold is still
 “ too weighty and troublesome, especially if the Roads
 “ are uneven, or infested with Robbers ; for which Reason,
 “ he exchangeth his Gold for Jewels, which, as they are of
 “ small Bulk and Weight, are much easier to be concealed.

“ The *Silver*, tho’ valuable in itself, is an Emblem of
 “ the Hundred and Four Ancient *Books*, or *Scriptures*, for-
 “ merly sent down to the Earth, which, being voluminous
 “ and bulky Works, are tedious and troublesome to read.
 “ The *Gold* is an Emblem of the venerable *Alcoran*, which
 “ is of far greater Value, and taketh up much less Room
 “ than they. But the precious *Jewel* is the *Chapter* of
 “ *Alhamdu*, which, tho’ of so small a Bulk, containeth
 “ therein the Substance, the Marrow, the intire Quintessence
 “ of all those *Books* joined together. In these few Words
 “ is all that Mass of inestimable Treasure contained ;
 “ which, that I may render the more plain and demonstra-
 “ bly clear to thy Comprehension, I will explain unto thee.
 “ Thus sayeth the Lord ;

Alhamdu Lillahi. — Rabbi El Aâlammin. — El Ra-
bamin, El Rabimi. — Maliki Youme Din. — Wiakan
Aâbadou, Wiak ana staein. — Hedina serat el Mustakîma,
Serat el adina. — Anaimta alihim guiril Mugudoobi. —
Alihim Waladalin. Amen.

The full Explication, continued the Blessed Seraphim, is
 as followeth ;

“ When

“ When a zealous Servant of the Lord presenteth himself, in order to perform the *Sala*, he beginneth this Prayer thus ; *Praise !* To this the Almighty is supposed to reply with this Question ; *To whom, O my Servant, is it thou offereſt up this Praise ?* The Believer answereth, *To A L L A H, who is my ever-living God. Who is that A L L A H whom thou nameſt ?* returneth the Almighty. The Servant replieth, *The Omnipotent Lord of all Things, who hath no Equal.* Then ſayeth the Creator ; *What are the Properties of this Sovereign Lord whom thou doſt invoke ?* To which Interrogation, Answer is made ; *He is All-Gracious and Merciful, who poureth down His Bleſſing, upon all in general. What is this Gracious and Merciful Sovereign of all Things ?* inquireth God. *He is King and Judge of the Day of Judgment,* replieth the Supplicant, *who ſhall judge, reward and puniſh the Actions of all Mortals upon that Day of Terror. Tell me farther, my Servant, ſayeth the Almighty Monarch, Who is that Supreme Judge of the upper and lower Universe ? Him whom I ſincerely worſhip and adore,* answereth the faithful Muſſulman to his Lord ; *Him from whom alone I ſeek Mercy and Pardon, and whom, alone, I revere.* The Servant having thus ſatiſfied his Lord in all Points of his Belief, the Almighty then vouchſafeth to ſay ; *My Beloved ; what thou haſt hitherto offered wholly concerneth Me ; it is My Due, and as ſuch I gratefully receive it : Haſt thou nothing to ſay in thy own Behalf ? Speak boldly ; thou haſt free Liberty ; I always grant what reaſonable Requeſts are made me.* Then ſayeth the good Muſſulman, *Guide me in the Path of thoſe whom Thou haſt endowed with Thy Grace, and who obſerve and follow Thy Sacred Ordinances ; but keep me far from the Road wherein the perverſe Jews, and the blind Chriſtians are conſiderately wandering.* Amen.

When

" When the zealous *Believer* hath thus concluded his
 " Petition, the Almighty will answer, *By Myself I swear,*
 " *that I will, O my Servant, accomplish all thy Desires,*
 " *because, by this Manner of asking, thou art compleatly*
 " *intituled to my Bounty.*" Then *Gabriel* went on thus;
 " *Thou seest, O thou most happy Apostle, after what Man-*
 " *ner the Ever-Living Lord, during the Time that this glo-*
 " *rious Chapter is repeating, converseth, as it were, Face*
 " *to Face, with every True Believer; all which is intirely*
 " *owing to thy peculiar Merit, and to the extraordinary*
 " *Favour which thou hast found in His Sight: Tell me,*
 " *therefore, my Beloved Friend, whether thou art satisfied*
 " *with these Mercies in Recompence for the Camels and*
 " *Provisions of which the Lord suffered thy Enemies to de-*
 " *prive thee, and thy People? To this the Prophet re-*
 " *plied; I heartily thank thee, my dear Gabriel, for thy*
 " *most welcome Message, and return my most humble Ac-*
 " *knowledgments to my bountiful Creator, for rejoicing my*
 " *Heart with the Tydings, that, for a few transitory Bles-*
 " *sings of this World, He hath vouchsafed to deem me, and*
 " *mine, worthy of the next, which is to all Eternity!*"





C H A P. XXV.

The Author's Recapitulation of the Prophet's great Excellencies and Exploits. Mahomet's Sickness. The Grief of his Daughter Fatima, her Son, and the Prophet's Friends, upon that Occasion. He begs Strength of God to go to the Temple before he dies, which is granted. A notable Passage there between him and a certain Mussulman. His last Injunctions to the Assembly. Names his Successor. The Angel of Death's Visit and Speech to him. Mahomet desires to see the Angel Gabriel, who comes to comfort him. He dies.



HIS beatified *Apostle*, who was the Beginning of all Human Kind! Who was created in Paradise more than Twenty Centuries of Years before *Adam*, the Father of Mankind! Who, as he was the *First*, was likewise the *Last* of all the *Elected* of GOD! He whose Fame, so long before the World had its Existence, was published and proclaimed throughout the Heavenly Choirs, and the profoundest Caverns and Centers of the Deep! He who was found worthy to have his Name exalted higher than

than the remotest Stars, and, in Conjunction with that of his Lord, to be celebrated in the Heavens and the Earth! He, who at the very Moment of his Appearance in this lower Orb, caused the Idols to fall from their Altars, to the Confusion of the impious and deluded *Sectaries*, by whom those inanimate *Stocks* and *Stones* were worshipped! He! who being, at first, *alone*, after was followed by *Ten*, and, for a considerable while, had only *Forty* sure Disciples; He, I say, who, from so mean a Beginning, was capable of bending, to his Yoke, so many, so potent, and such perverse Tribes and Nations! He, who being wholly illiterate, even as he came from his Mother's Womb, was so compleat a Master of all Knowledge, and was endowed with such deep Penetration, that he was able to instruct the most Learned in the most abstruse Sciences, to correct them in every Point of Literature, and to teach them the true Method of obtaining Life Eternal! He, at whose Command the Moon divided itself into Two Parts, fell into his Sleeve, and, at his Word, instantly became whole as it had been before! He, who caused the *Palm-Tree*, whose Branches for so many Years had been withered and dry, to grow green and flourishing in his Presence, and to bear wholesome and delicious Fruit for himself and his Companions! He, who being in the driest and more desert Part of *Arabia*, with only one small *Ewer* of Water, satisfied the scorching Thirst of those numerous Bands of Followers who attended him, in a Warlike Expedition, to fight God's Cause! He, who traversed the immense Distances of all the *Seven* Heavens, and in each of which glorious Abodes was, by the Inhabitants thereof, unanimously saluted, and acknowledged to be the most perfect Master-piece of the Creation, either *past*, *present*, or *to come*! He, who even was permitted to stand within a small Distance from the *Throne* of *Glory*, a Station which infinite Legions of the brightest of Angels and Seraphims themselves are not suffered to approach, it being the peculiar Residence of the Self-Existing God,

with

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with whom he enjoyed the Privilege of conversing, in a manner, *Face to Face*! He, whom the *Almighty Essence* appointed to be his Vicegerent here on Earth! He, for whose Sake were created the Heavens, the Earths, the Angels of each Degree, the Sun, Moon, and Stars, the Seas and Rivers, with their Profundities, the Winds, the Elements, Time, Signs, Planets, and Motion; and, in a Word, all Things! He, concerning whom One Hundred and Twenty Four Thousand Patriarchs and Prophets, under *Ænigmatical* Figures, have so long prophesied! He, that invincible Warrior, who had triumphed over God's, and his own Enemies, in so many Encounters, and, by the Keeness of his Weapon, and the Undauntedness of his Courage, had forced them to submit, is, alas! at last, forced to submit himself to pay the Debt due to Nature!

This incomparable Person, after a Series so gloriously triumphant, succumbeth under an unhappy fatal Indisposition; and finding his Strength forsake him, taketh to his Bed at *Medina*, just ready to surrender up, to Him who gave them, all the Trophies which his irresistible Arm had won under his own invincible Banners. *Death*, who spareth none, was now approaching to cut off, in the Midst of all his Glory, this Triumpher; whom, in Battles, where the Fields flowed with Torrents of Human Gore, his Enemies could never vanquish. All the Laurels, which adorned his Temples, acquired in the Pursuit of those ever-memorable Exploits, which, answerable to his Holy Mission, he had, in the Name of his Creator, undertaken and performed, towards the Propagation of His Sacred Law, and for the Advantage of the *True Believers*, are now fading, and upon the Point of falling to the Ground. That peremptory Minister of the Lord's Decrees, that indefatigable Messenger who never sleepeth, nor groweth weary, gave him Warning of his coming, by affecting that Part which is the ultimate Residence of Life, touching the inmost Re-

cesses of his Heart with mortal Pangs, as knowing that, by knocking at that Door, he should be sure of having a more speedy and more effective Answer. The great and magnanimous Leader soon heard the *Message*; and, as he was sensible that the *Messenger* came from his Sovereign Lord, he readily let him in: But perceiving that he seemed uneasy at his close Confinement, and impatient to be set at Liberty, the holy Prophet could not avoid being in some Concern for the Pain his new Guest caused in him, and began to wish it were at an End; for he was no more than Flesh and Blood, and consequently incident to some of the Frailties which attend that corrupt Composition: But as he could not depart till He who sent for him should be pleased to grant His Permission, the suffering *Prophet* was obliged to have Patience till his Lord's own Time, notwithstanding his Uneasiness at the Importunity of the *Messenger* within, which made him think the Delay extremely tedious.

When *Fatima* beheld her dear Father in that deplorable Condition, she approached his Bed-side, and, her Eyes drowned in a Torrent of scalding Tears, took his Hand, upon which she imprinted a Thousand Kisses, and then with a Voice interrupted with Heart-breaking Sobs, she spake thus; “ My dearest Father, what is it you ail?
 “ What Pain afflicteth your Heart so as to cause you thus
 “ to complain? Communicate unto me, I beseech you, the
 “ Particulars of this your Grievance, for my Soul is ready
 “ to burst with Anguish to behold you reduced to such Ex-
 “ tremity, as your discoloured Countenance assureth me
 “ you are in. What is become, my ever-honoured Parent,
 “ of those lively Looks, that Vigour of your Person, the
 “ wonted Sparkling of your awful Eyes? Where is your ac-
 “ customed Strength and Vivacity? Where that Manly and
 “ Majestick Accent? How are you altered from what you
 “ was but Yesterday! Tell me! my beloved Father! from
 “ whence

“ whence doth this unhappy Change proceed ? I beg you,
 “ keep me no longer in so cruel a Suspence !

To comfort his afflicted Daughter, the blessed Prophet, with great Tendernefs and Affability, replied ; “ Take
 “ Courage, my dearest *Fatima* ; be not dismayed : Know,
 “ my Beloved, That the Supreme Majesty of my Creator
 “ is pleased to fulfil upon me, His Servant, His holy Will
 “ and Ordinance. He hath sent for me to appear before
 “ His Divine Tribunal, whither I am summoned to ren-
 “ der Account of all the Transactions of my Life, here
 “ upon Earth ; it being an indispensable Debt which I,
 “ and all who enjoy the Breath of Life, are bound to dis-
 “ charge.”

Upon this *El Hassan*, and *El Houssain*, Sons to *Aly* and *Fatima*, entered the Apartment, and approached the Bed of their Sick Grandfather ; when, having, with great Reverence and Affection, kissed the Prophet’s Hand, he took them in his Arms, and kissed them between their lovely Eyes, which were overflowing with Tears : Then said those dear Children to him ; “ Most dear and most ho-
 “ noured Parent ! when you shall have left us, who is to
 “ be our Protector ? To whom shall we apply ourselves to
 “ make our Complaints ? Who will listen to them ? ”
 “ The Lord, who hath created you, replied the *Prophet* ;
 “ He who hath made you of the Number of His *Elected*,
 “ from whom, in a direct Line, you are descended ; He
 “ will take you into his holy Protection : He will graci-
 “ ously vouchsafe to deliver you from all Afflictions,
 “ and will direct your Steps in the true Way of eternal
 “ Bliss, provided you never swerve from the Dictates of
 “ the ever-venerable *Alcoran*, and of the Injunctions of
 “ the holy Book of *El Sunna*, or the *Oral Law*. The
 “ Blessing of the Lord, and mine, be always upon you :
 “ Our immense Creator is ever munificent, ever compassi-

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" onate, ever bountiful; despair not therefore of His abundant Mercy, and all-powerful Protection. "

While these Words were speaking, a Knocking at the Chamber Door was heard, which being opened, the most renowned * *Belal Ben Hamama*, whose Office it was to assemble the Congregation to Prayers, came in, being sent by the *Sakaaba*, or the Prophet's Companions, who were waiting for him in the Mosque to begin their *Sala*. When *Belal*, approaching the Bed-side, beheld his Lord in such a Condition, he, quite beside himself, broke out into these Exclamations; " O *Mahomet*, our triumphant Leader! our Bulwark and sole Defense! while thou art thus ill, who shall supply thy Absence? Who is to perform the *Sala* before thy faithful Companions, and the numerous Congregation of People who are assembled in the Temple, and are now waiting thy coming in order to begin? " To which the good *Prophet* replied; " Return, my faithful *Belal*, to the sanctified Place, where my beloved Companions, and the rest of the *True Believers* are met together; salute them kindly in my Behalf, and tell them, That *Abou Becre El Siddik* shall, in all Things, officiate in my Name: Give them to understand, that this is my Desire. "

Belal left him, almost drowned in Tears; and when he had imparted to the Assembly all that he had seen and heard, there arose, in the Temple, so lamentable an Outcry, such Sighs, Groans, and Complaints, that they pierced the very Skies; every one, in a loud Voice imploring the Almighty for the Recovery of their beloved Prophet. The Noise made by the People was so great, that the Prophet, from his Sick-Bed, heard what passed, and he was

so moved at those grievous Lamentations uttered by his Companions, and the rest of the Assembly, that he earnestly intreated the Lord, That, of His infinite Mercy, He would once more permit him to present himself before his People, for the *last*, alas! the *last* Time he was ever to appear Abroad.

His Request was granted, and, like a Taper when about to extinguish for ever, he gave the *last*, the melancholy *last* Blaze. Finding himself in a somewhat stronger Condition, he had his Garments thrown over him, and got up on his Legs, leaning on *Ali* his beloved Kinsman and Son-in-Law, who had been sitting at his Head, having come to visit him immediately upon *Belal's* carrying News of his dangerous Indisposition.

Thus feeble, he went to the Temple; whither being come, he made the Three usual Reverences at his Entry; the *First* to those Words which, in Letters of Gold, are written round about the Place from whence he preached, and expounded the difficult Passages of the *Alcoran* to his attentive Audience: Those precious Words are the same with which he always concluded the *Sala*. The *Second* Reverence was to the Chest in which he kept the Sacred *Alcoran*, being the same which was, at different Times, brought him by the Angel *Gabriel*. The *Third*, and most profound Obeisance, was to the great Author of Nature, who had favoured him with so many repeated Bounties.

When his *Companions* beheld him enter the *Mosque*, no Tongue can describe the Excess of Joy and Satisfaction which they expressed at his Presence, all firmly believing, that, through the Lord's infinite Mercy, he was perfectly recovered, which Cure, they flattered themselves, the Almighty had effected purely upon Account of the mighty

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Importance the Life of this sanctified *Prophet* was to the World: But, alas! how were they deceived!

He ascended into his Pulpit, and immediately began the *Sala*, the whole Congregation most joyfully joining with him in that most solemn Devotion; which being ended, he came down to that Part of the Temple where his faithful *Companions* were all gathered together; when, recollecting, as well as he could, his almost exhausted Spirits, in a weak and faltering Voice, he spake to them as followeth;

“ Most illustrious and most honourable Assembly; most
 “ worthy Chieftains and Leaders of the *Faithful*; Bul-
 “ warks of our holy Law; impregnable Ramparts of the
 “ Faith; and my most valiant and invincible Companions,
 “ who, in War and Peace, Prosperity and Adversity, have
 “ been the sole Comforts of my Life, and who will also
 “ be my Comforters at the Hour of Death: Know, vir-
 “ tuous and illustrious Chieftains, that this Day putteth
 “ an End to our Society: This Day the Lord’s Will is to
 “ be accomplished: This Day I am summoned and com-
 “ manded to appear before His *Judgment Seat*; a Debt
 “ from which none who ever did, do, or shall breathe, can
 “ be exempted. Since, therefore, it is a Sentence which
 “ all are absolutely bound to undergo, without exceed-
 “ ing one Moment of the limited Time, it behoveth every
 “ one to prepare himself in Expectation of that unavoida-
 “ ble Cup. Hear, then, ye faithful Servants of the Lord,
 “ give Ear unto the latest Admonitions of your expiring
 “ Leader. The first and most important Thing which I
 “ recommend to your Care, is the *True Belief*; and that
 “ you never neglect vigorously to exert your selves in its
 “ Defense; and that you strictly observe the Rules and
 “ Precepts of the Sacred *Alcoran*. Follow what you find
 “ written in the *Book* of the *Summa*, or *Oral Law*, after
 “ the same Manner as you do the *Alcoran* itself; and by
 “ so doing, ye shall be exempted from the insupportable
 “ Torments

“ Torments of the *Fire*. Visit the Sick : Feed the Hun-
 “ gry : Accompany the Dead to their Graves ; as you
 “ expect to be visited, fed, and accompanied yourselves, in
 “ your Extremities, by the Angels of God. Assist the
 “ Neceffitous to the utmost of your Power, and rejoyce
 “ their Hearts with making them Partakers of your Wealth ;
 “ for in so doing, you will never fail of the Divine Succour
 “ in Time of Need. Love each other with an unfeigned
 “ Affection, and the Love of your Almighty Creator will
 “ always accompany you, in *this* World and in the *next*.
 “ Fight strenuously for the *Faith*, and never scruple to
 “ lose your Lives in its Defense. Kill none except in
 “ Battle ; for Murther is a most heinous and crying Sin.
 “ Do not take away the Substance of others, nor even de-
 “ fire it ; for it is a most base and ungenerous Action. Be
 “ kind and dutiful to your Parents, and God will cause
 “ your Children to love, cherish, and obey you in your
 “ Days of Poverty and Feebleness, when you shall not be
 “ able to help yourselves. Obey your Superiors, and respect
 “ your Elders, as, by the Holy Law, we are enjoined to
 “ do. Submit yourselves to the *Khalifa*, who is to supply
 “ my Place ; revere him in Time of Peace, and in Time of
 “ War follow his Banners into the Field. Take Care of the
 “ Education of your Children, and let your Servants, of
 “ either Sex, be instructed in all that is fitting for them
 “ to learn. Forgive Injuries and Affronts, and the Lord
 “ will pardon and forgive your Sins and Omissions. If,
 “ during the Time that I have been your Chieftain and
 “ Ruler, I have done any Injury or Wrong to any, even to
 “ the least in the whole Assembly, so that Satisfaction for
 “ the same, shall be required at my Hands, I am here,
 “ in the midst of you, freely ready to sacrifice my Person
 “ to the just Vengeance of him, or those, who have any
 “ Thing to alledge against me. — And I here solemnly
 “ forgive whatever shall be inflicted on my Body by way of

“ Satisfaction for the Injustices of which I may have been
 “ guilty.”

Thus spake the Great *Apostle* of the *Most High* to that numerous Congregation of *Mussulmans*, and then continued silent in Expectation of a Reply ; when, from amidst the Crowd, a certain Person, named *Uquexar*, violently made his Way through the People till he came before the *Prophet*, where, with a Countenance which appeared inflamed with the utmost Resentment, and a Voice disturbed, he uttered these presumptuous and disrespectful Expressions ;
 “ Since, O *Messenger*, thou art so contented, I conjure thee,
 “ by thy Father’s Soul, that thou immediately pay me a
 “ just Debt which thou owest me, and which I am deter-
 “ mined never to forgive thee until thou hast made me
 “ an ample Satisfaction. Recollect thy self, *Mahomet* ;
 “ thou didst once, here, in this very Place, grievously in-
 “ jure and affront me, in the Presence of a great Assem-
 “ bly of *Mussulmans*. Dost thou not remember, that, one
 “ Day, I being a little way out of Town, upon an urgent
 “ Affair, only for not coming to the Temple till the *Sala*
 “ was near over, thou didst, with thy own Hand, scourge
 “ me till the Blood trickled down my Back ? This is the
 “ Debt thou owest me, and for which I expect, nay, de-
 “ mand, immediate Retribution.”

“ I am well contented, it shall be as thou sayest, replied
 “ the *Prophet*, and I command thee to take of me what-
 “ ever Satisfaction thou desirest. I farther charge thee to
 “ spare my Body no more than I did thine, but use thy
 “ Pleasure : Here, continued he, turning about, take the
 “ Scourge, and begin.” “ Remember, *Messenger*, said
 “ the presumptuous *Uquexar*, that when my Back was
 “ scourged by thee, I had not any Garments upon it to
 “ fend off the Strokes : I was stark naked down to the
 “ Middle !

When

When the *Sahaâba* (or *Companions* of the *Prophet*) heard that, they were exceedingly scandalized at so insolent a Rashness in that impious Wretch, and would certainly have chastised him, but that they were absolutely forbidden to interfere. However, with Tears in their Eyes, they said to *Uquexar*, who was standing, with a cruel Scourge in his Hand, ready to perpetrate his Impiety; “ Desist, for Shame, from attempting to commit an Action so inhuman! Take upon *us* what Vengeance thou wilt, but touch not the blessed *Prophet* of the Lord! Have Compassion on his weak and infirm Condition, and do not insist upon his taking off his Garments, which may prove of the worst Consequence to his Health, which we hope he may yet recover: For the Love of God, we intreat thee to have Respect to the Person of his *Apostle*, as we likewise desire thee to have some Consideration for us who are become thy Supplicants, and whom, upon all Occasions, thou mayest find will stand thy Friends, provided thou desistest from this Iniquity. Consider, that, besides us whom thou seest here, he hath many potent Friends, and illustrious Relations, who will infallibly requite thee for whatever thou shalt do unto him, according to the Merit or Demerit thereof.”

El Hassan, the *Prophet*’s beloved Grandson, was quite inconsolable, and, in a manner, prostrate on the Floor, begged that temerarious Wretch to forbear. “ Here! cried the lovely Youth, in an Extremity of Anguish; here, vent thy thirsty Vengeance upon my Face! Tear open my Breast, and pull out my throbbing Heart, rather than touch my venerable Parent, especially in his present Condition.” “ God never requireth, replied the vindictive *Uquexar*, that I take Revenge upon those who never injured me; neither will I be so satisfied.

In

In the mean while, the beatified *Prophet*, absolutely refusing to be prevented by any of the By-standers, had stripped himself of all that concealed his lovely Body from the Waste upwards, discovering to the View of the whole Congregation that beautiful *Seal* of his Sanctified *Mission*, which was in the Midst between his Shoulders, from whence darted Rays of *Light* more refulgent than those of the brightest Stars.

The remorseless *Uquexar*, deaf to all Intreaties, brandishing the cruel Scourge, stood, seemingly, ready prepared to lacerate that delicate Skin; when, casting his Eyes on the resplendent *Seal* imprinted thereon, he immediately threw from him his abominable Instrument of Impiety, and, first prostrating himself on the Ground, he rose up again, his Cheeks drowned in Torrents of scalding Tears, and bestowed a Thousand Kisses on that adorable *Signet*, rubbing it over and over with his Face and Beard, with great Signs of Zeal and Contrition, saying, “ The
 “ Lord never permit me, O most sanctified *Messenger*, im-
 “ piously to lift up my Hand against my Sovereign, or,
 “ in the least, to harbour a Thought of requiring such
 “ Satisfaction from a Person to whom I stand indebted
 “ for innumerable Benefits! The King of Heaven knoweth,
 “ that it was very far from my Intention; as he like-
 “ wise knoweth how often I have prayed for the Honour
 “ of beholding, once before my Death, that Sacred *Sign*
 “ of thy Holy *Mission*, having been frequently assured,
 “ by my deceased Father, that whosoever could obtain
 “ that Grace, should, infallibly, be exempted from seeing
 “ the Flames and dreadful Obscurities of Hell. This, my
 “ dear Lord, was the real Motive which induced me to
 “ make an Attempt of such Presumption: Pardon me,
 “ I beseech thee, most blessed *Apostle*! thou Source of
 “ all

“ all Earthly Purity ! if I have been guilty of too great
 “ a Temerity in undertaking a Thing of this Nature ! ”

“ It is God who alone can pardon our Offences, my good
 “ *Uquexar*, returned the pious Prophet ; and notwithstanding
 “ ing thou hast occasioned me to *uncover* my Nakedness, I
 “ promise thee, that I will be a *Covering* unto thee, and will
 “ intercede with my Lord, that thou mayest speedily be
 “ with me in a Scene of endless Glory.”

Then continued the good *Prophet* ; “ In the same Manner
 “ of you, my beloved *Companions*, and of all the rest of
 “ this worthy Assembly, I ask Forgiveness, if in any-wise
 “ I have offended : And may the Lord of all Glory ac-
 “ company all your Undertakings with His Divine Influence,
 “ and take you all under His benevolent Protection when
 “ I shall be no more ! *Amen ! Amen !* ”

Having said this, he gave his Benediction to the whole
 Audience, and returned to his own Mansion, followed by
 the *Sabaâba*, those illustrious Chieftains of the *Faithful*,
 who were his constant, and almost inseparable Companions,
 all fully resolved not to quit him one Moment 'till his final
Adieu, or 'till, as they ardently desired, it should please
 the Almighty to restore him to Health.

He was no sooner entered into his Apartment, but he
 threw himself upon his Bed, uttering incessant Praises to
 God for all his Mercies, and infinite Goodness unto him.
 He did not pray either for long Life, or for Recovery from
 his Indisposition : What he interceded for, was only, that
 his Lord would dispose of him as might tend to the Honour
 and Glory of that All-wise Creator.

As for his Daughter *Fatima*, she sat melted and almost
 drowned in Floods of Tears ; nor would she be comforted.
Approach-

Approaching nearer to him, bitterly sobbing, lamenting, and wringing her lovely Hands, she said ; “ Since, my
 “ dearest and most honoured Father, you positively assure
 “ us, that your final Diffolution is so unavoidable, and so
 “ near at Hand, and that, alas ! you are within a few Mo-
 “ ments of Eternity, tell me, I intreat you, whom it is you
 “ are pleased to appoint to wash your Corps, and lay you
 “ out after your Decease.”

The Prophet, feebly lifting up his Head, and directing his languid Looks on the Right Side of him, towards the Bed's Head, where sat *Abou-Becre El Siddik*, he, with a faint, expiring Voice, thus bespake him ; “ My dearest
 “ and most faithful Friend ; to thee I recommend that Care,
 “ Thou art the Person whom I appoint to wash and purify
 “ my Corps ; and thee I leave behind me, my *Khalifa*,
 “ or Successor, to officiate as Chieftain of the *Faithful*, as
 “ I have done before thee. I likewise recommend to all the
 “ *True Believers*, that they reverence and obey thee after the
 “ same Manner as they would have obeyed me myself, had
 “ the Lord been pleased that I should still have continued
 “ among them. A punctual Observance of these my last
 “ Injunctions I hope and expect from all the *Mussulmans* ;
 “ more particularly from you, my dear Friends, here pre-
 “ sent, as Witnesses thereof. I intreat you all to accom-
 “ pany me to my Grave, and to assist at my *Funeral-Sala*,
 “ in which you will not fail of being accompanied by many
 “ invisible Angels ; the doing which last Office to your
 “ departed *Leader*, I promise you will be deemed worthy
 “ of a Recompence from Above, where I shall soon be in-
 “ troduced as a Partaker of Eternal Glory.”

The *Prophet* had no sooner uttered these last Words, but his Daughter *Fatima* approached his Bed-side, and, laying her Mouth near his Ear, whispered thus ; “ I am come to
 “ acquaint you, Sir, that there is a certain Person standing
 “ without,

“ without, near the Street-Door, who seemeth to have
 “ some Business with you. He is of a comely Aspect, and
 “ noble Presence. Tell me whether you please that I intro-
 “ duce him to you, or what Answer I am to give him. He
 “ appeareth to be a Stranger, and one of great Distinction;
 “ I do not remember ever to have seen him 'till now;
 “ neither, indeed, doth he, in the least, look as if he was
 “ an Inhabitant of this Country.

To this the venerable *Messenger* of the Lord replied;
 “ O Daughter! hasten to the Gate, and let him in. Receive
 “ him with a joyful Countenance, and intreat him to honour
 “ us with his Presence; tell him, I long to see him, and do
 “ not keep him long from me with a tedious Discourse,
 “ for I stand in the greatest Need of his Assistance. Know,
 “ my beloved *Fatima*, that the Person whom thou hast been
 “ describing to me, is *Malec El Maut*, (the *Angel of Death*)
 “ the *Messenger* of the *Most High*, who is come to take
 “ Possession of my immortal Part.”

Fatima, tho' with an aching Heart, instantly ran to obey
 his Commands; when, a Moment after, the mighty *Azrael*
 entered the Apartment, and, with the greatest Courtesy
 and Reverence, saluted the venerable *Prophet*, saying;
 “ Great *Apostle*, and my much respected Friend, listen to
 “ the Message which I bring thee: The Almighty Lord
 “ who created thee, by me, sendeth thee His Peace. He
 “ ordained me to call thee to appear before his Divine
 “ Presence; but farther enjoined me, to let thee know, that,
 “ in Case thou art not ready, or willing to depart from
 “ hence this Day, I should immediately return without
 “ thee. Consider, therefore, whether thou art fully dis-
 “ posed to take this Journey along with me; for otherwise,
 “ the Lord hath forbid me to insist upon thy going 'till such
 “ Time as thou shalt be wholly determined.”

“ Ah!

" Ah ! replied the pious *Prophet*, his Eyes re-sparkling
 " with Joy and Content, my dear Friend *Azrael* ! I swear
 " to thee by Him, who hath so long, and so mercifully sup-
 " ported me, That, during the whole Course of my Life,
 " I have never received Tydings which so rejoiced my Soul
 " as doth the Message thou now bringest me. Accomplish,
 " therefore, the Lord's Pleasure, without the least Delay ;
 " for, I assure thee, it is the greatest Favour thou canst possi-
 " bly do me : I am intirely disposed, this Moment, to re-
 " linquish all what Nature hath vouchsafed to bestow on
 " me here below, and that, without the least Reluctance."

" Since thou art so disposed, and hast no Repugnance,
 " said *Azrael*, to my putting in Execution my Commission,
 " let us set out, my beloved *Mahomet*, and hasten to the
 " glorious Station of Eternal Bliss, where our All-gracious
 " Lord, surrounded with all His immense Clemency, at-
 " tendeth thy Approach." " O ! replied the *Prophet*, I
 " wish, before my Departure, I could see one dear Friend of
 " mine, whom my Soul loveth, who, both in Prosperity and
 " Adversity, hath ever been my infallible Counsellor, and
 " Consolator : I mean my faithful Friend, the Seraphick
 " *Gabriel*."

This the *Prophet* had no sooner spoken, but that glorious
 Arch-Angel, his never-failing Friend, presented himself be-
 fore them, saying ; " What dost thou desire of me, my
 " Beloved ? Why didst thou inquire after me ? " " O my
 " most amiable Friend and Companion ! replied *Mahomet*,
 " when he beheld him ; thou constant Comforter in all my
 " Afflictions ! since in Life thou didst never fail to accom-
 " pany me in Joy and Sadness, why wilt thou forsake me in
 " Death, when I most stand in need of thy Consolation ?
 " Exhilerate my Soul, dear *Gabriel*, at this latest Hour of
 " my Life, with some joyful Tydings from my Lord.

" Let

“ Let thy Heart, O *Mahomet*, be glad, exceeding glad,
 “ at the Assurance I bring thee, That thy bountiful Creator
 “ is ready to receive thee : All the Choirs of Cherubims,
 “ Seraphims, and other Inhabitants of the Heavens, are
 “ making great Preparations for thy Welcome to those
 “ blissful Abodes, and the inchantly beautiful Nymphs
 “ of Paradise are all apparelled in their richest Robes, and
 “ are singing, dancing, and making extraordinary Festivals
 “ for Joy of thy Approach, for which all in general, none
 “ excepted, are waiting with the utmost Impatience. Wer’t
 “ thou to hear the ravishing Hymns with which all those
 “ Mansions of Eternal Peace are now resounding, thou
 “ wouldst not be able to contain thy self ; and the Almighty
 “ hath given his express Commands, that not one of the
 “ Angels presume to pass over the Threshold of that Abode
 “ of Rest which is allotted for thee and thy faithful Follow-
 “ ers, ’till such Time as thou art entered therein.

Gabriel having uttered these Words, the beatified *Mahomet*, devoutly holding forth his Hands, and lifting up his Eyes, repeated that precious Chapter of the *Alcoran* which beginneth with *Tkra be isme Rabbica*, &c. or, *Read in the Name of thy Lord*, &c. which having concluded, he instantly gave up the Ghost, the redoubted *Azrael* joyfully taking Possession of that immaculate Spirit.

The World, and all in it, instantly sickened and grew sad at this deplorable Loss, and the Sun, with all the other Planets and Stars, lost a considerable Part of their Luster. This ever-blessed *Apostle* of the Lord, (leaving behind him an immortal Fame which reacheth to the remotest Corners of the Universe) departed this Life in the * Sixty Sixth Year of

* As to his Age, there are several Disputes about it ; some saying Sixty, others more, and so on to Sixty Five ; but I have not met with any who raises it to Sixty Six except my *Aragonian* : But I never took him to be infallible.

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his unspotted Life, and the same Evening, with great Ceremony and Reverence, his Remains were deposited in the Earth. *

* This differs very much from other Accounts given of his Burial; for many Authors report, That, in Expectation of his coming to Life again, he was kept above Ground 'till he could be kept no longer. Let us see what Dean *Prideaux* says of this Circumstance. Pag. 77. " Many of them (says he) would not believe that he could die. *For how can he die, said they, since he is to be a Witness to God for us? It cannot be so; he is not dead, but is only taken away for a Season, and will return again, as did Jesus.* — And therefore they went to the Door of the House where the Corps lay, crying out, *Do not bury him; for the Apostle of God is not dead.* — *Omar* being of the same Mind, drew his Sword, and swore, *That whoever should offer to say that Mahomet was dead, he would immediately cut him to Pieces.* For (continued he) *the Apostle of God is not dead, but only gone for a Season; as Moses the Son of Amram was gone from the People of Israel for Forty Days, and then returned to them again.* For the composing of this Disorder, *Abou Becre* came in, crying out unto them; *Do you worship Mahomet, or the God of Mahomet? If you Worship the God of Mahomet, He is immortal, and liveth for ever; but as to Mahomet, he certainly is dead.* And then from several Passages in the *Alcoran*, he proved, *that he must die as well as other Men.* — Many Disputes, likewise, arose about *Where he should be buried*, all which, says the Learned Dean, were composed by *Abou Becre*, and, thro' his Means, they interred him exactly under the Place where stood the Bed on which he died, which was in the Apartment of *Aisha*, his best beloved Wife, Daughter to *Abou Becre*, in his own House at *Medina*. Over his Grave has been since built a small Chapel, adjoining to one of the Corners of the Chief *Mosque*, founded and built by the *Impostor* himself, and is the First that was ever erected to the *Mahometan* Superstition. — As to the idle Stories of the *Iron Coffin*, containing his Corps, impending in the Air by a *Load-Stone* at *Mecca*, they have been long since confuted as groundless Fables.





THE
T E R R O R S
O F T H E
LAST DAY.



T the Time when the Sun shall lose its Splendor: When that refulgent Brightness by which the Heavens are illuminated, and the Earth so gloriously gilded, shall be suddenly changed into a dreadful Obscurity:

When those resplendent golden Beams of invigorating Light, which, for so many Ages, had travelled from the *East* to the *West*, shall be hidden from the Eyes of expecting, wondering Mortals, impatiently straining their Eye-balls

with looking towards the Part of its usual Appearance, already prepossessed with Dread, on Account of the gloomy, portentous Rays that Planet cast at its last, and more than ordinary late Disappearance: When the Moon shall wax dim and wan, deprived of all its wonted *Silver* Brightness, and the beautiful Twinkling of the Stars shall be changed to a dismal, faint, immutable and sickly Yellowness: When the chearful, pleasant, azure Firmament shall be over-spread with a terrible Mixture of Blood and sulphurous Fire, and the Centers of these inferior Orbs shall tremble to their profoundest Abysses; *Then!* O direful *then!* may those who shall be so unhappy as to be existing on Earth, in those tremendous Moments, be assured, that Eternity is at hand.

These amazing Signs in the Heavens and on Earth, shall happen, to the inexpressible Terror of Mortals, when they shall be arrived at the utmost Pitch of Wickedness and Impiety: When they have utterly forgot their immense Creator, to abandon themselves to all Sinfulness: When the Judges and Rulers of the World, whom God hath appointed and substituted to execute his Decrees among their Fellow-Mortals, shall have abandoned all Sense of Equity and Uprightness to imitate, in all their Deeds, the Source and Author of all Evil, the rebellious *Satan*: When Parents, with armed Hands, shall seek the Destruction of their own natural Offspring; Children impiously rebel against their Parents, and Brethren, with Blood-thirsty Minds, shall hate and detest each other like the most inveterate Enemies: When *Vice*, and the most sacrilegious Impieties shall visibly increase, flourish and triumph: When *Virtue* shall be quite banished, from even the Remembrance of Mankind: When *Truth* shall *sicken* and *die*, merely for want of Support; none being to be found in City or Village, on Mountain or in Valley, to give it the least Assistance: When *Falseness* and *Deceit* shall govern Provinces and reign over Empires

and *Treachery* shall bring forth her Children by Four at a Birth : When *Usury* shall fix and establish its Throne in every Region, and shall flourish and look gay : When *Luxury* shall spread 'till its *Seed* become more innumerable than the Sands of the Desarts : When Envy and Diffidence shall arise between the dearest Friends, and dissolve the strictest Bonds of Amity or Consanguinity : When Parents shall encourage and uphold their Children in their Enormities, and they shall abandon all Respect and Duty to those who, under God, gave them their Being : When the Rich shall grow proud and inhospitable ; creeping with their Wealth, into Corners, to avoid shewing themselves to their necessitous Visitors : When the Poor shall bring forth insolent and unthankful Children, ungrateful to their Benefactors : When Avarice shall grow predominant over the Minds of the Learned and the Wise : When those who are gray-headed shall bely the Mellowness of their Age, endeavouring to be thought Young : When those whose Lives have been remarkable for Piety and Justice, shall degenerate into their Contraries, and shall persecute the Righteous, oppress the Weak, advance the Perfidious, and reverence Tyrants : When the Impious and the Injust shall be constituted Judges ; the Conscientious and the Upright slighted and despised ; the *True believing* Pastors inhumanly treated and abominated ; the Indigent and the Helpless abandoned and left forlorn : When those who are far advanced in Years shall be so captivated with the Pleasures of this Life, that they will not be persuaded to believe they will ever be at an End ; yea, shall imagine even themselves to be Immortal ; insomuch, that some will wholly apply themselves, their Wealth and their transient Days to erecting mighty and lofty Structures, as lasting Monuments of their Vanity.

When the Wickedness of Mankind, I say, shall be so exorbitant, that the Surface of Mountains, Hills, Plains and Vallies shall not be sufficient to contain it, but it shall be

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heaped up throughout every Corner of the Universe ; When these Evils, I say, are arrived at their utmost Maturity, then, ye Sinners, you may be certain that the inevitable *Judgment*, which we all expect, and must depend on, nearly approacheth.

Moreover, besides the already-mentioned astonishing Signs and Tokens of approaching Dissolution, there shall, even before them, be daily, yea, hourly, seen Wonders on the Earth, to which all that have hitherto appeared, bear no manner of Similitude, or Resemblance : These the Sins of the People shall insensibly draw on, one after another.

Then shall, unexpectedly, quit his Den, * that hated and perverse *Dragon*, that fell *Monster*, whose Yellings shall be heard,

* This is *Daggial*, the *Anti-Christ* of the *Mahometans*. The Word in *Arabick* properly signifies a *Liar*, or *Impester*, as also one who has but one Eye and Eye-brow, as they describe this *False Messiah* to be. They give him this last Title, by Reason that *Jesus Christ*, whom they acknowledge for the *True Messiah*, on the Day of his Entry into *Jerusalem*, rode upon an *Ass*, and they affirm, that *Daggial*, when he appears on Earth, some Time before the End of the World, will do the like. This imaginary *Ass* of his they hold in the utmost Detestation, as, on the contrary, they allow that on which our Saviour rode, a Place in Paradise. They hold, that *Christ*, at his Second Appearance in the World, is to fight with and destroy *Daggial*, after which his Carnal Part is to die, he, according to them, having been taken up, Body and Soul, into Heaven. *Sâadi Schirazi*, a *Persian* Author, says, That a hungry Dog, when he finds a Bit of Meat, never examines whether it be of the Flesh of the Prophet * *Saleh's* Camel, or of *Daggial's* *Ass*. The

* See Vol. I. *fabulous Stories* which they have concerning this their *Anti-Christ* (and to which I perceive my Author sticks pretty close, else I should make bold to contradict him, as I, sometimes, have done) were transmitted to Posterity by *Tamin Ben Aous El Dari*, one of the *Sahabah*, or Ten first Companions of *Mahomet* ; he being the

heard, with Astonishment, in every Cavern of the Universe. Then will he divulge to the World his Heretical Doctrines, and compel Mankind to adore him as the *True God*. Then, with the Assistance of the pernicious and malevolent *Fiend*, who hath given him such an extensive Power, as to be able, for a Time, presumptuously to appear in open Rebellion against his All-potent Creator, he shall perform many surprising Miracles, whereby the deluded People will be induced to believe in and follow a Wretch so unworthy. This base-born Monster shall have the wonderful Power to cause Rivers and Streams of Water to ascend the highest Mountains, and Springs to alter their natural Course, and to return back to their Sources. He shall raise the Dead; cause Rain to fall in abundance, at his Command, even when the Weather is least cloudy. He shall cause the Mountains to bring forth Living Creatures of a strange and

the only Person who had it from that *Impostor's* own Mouth. — *Mahadi Abou'l-Cassem Mahomet*, the *False Prophet's* Name-fake, the Twelfth and last of those Expositors of his Law, who, by way of Excellency, bore the Title of the Twelve *Imaums*, was, by reason of a Dream, or Vision, when he was but Nine Years of Age, shut up by his Mother in a Cave, or Cistern, and there carefully watched for a considerable Time, because she was prepossessed with the Notion, that he was to be one of *Christ's* chief Assistants in warring against *Daggial*. — I cannot but take Notice here of what, among many other unaccountable Fables, was once told me by an honest, but most zealously bigotted *Mussulman*, That, in the Reign of *Daggial*, who was to continue Sovereign of the whole Universe till himself was finally vanquished and destroyed by *Sidinah ISA*, or Our Lord *JESUS*, the Inhabitants of the Earth were to be such diminutive Pigmies, that those among them who should happen to find any of the Shoes, or Slippers which were made in these Ages, they would cry out, in Admiration, “O what delicate Houses are these!” and would be ready to fight for them: When I expressed myself somewhat inclinable not to believe him, he referred me to a monstrous Rib, I suppose of an Elephant, hanging over the Arch of the Castle-Gate at *Tunis*, where I then was, and told me, *It was a plain Case.*

uncommon Species, and shall, with one Word, force those immoveable Masses to remove from their Stations. He shall restore the Blind to their Sight; the Maimed and the Decepid to the perfect Use of their Limbs; the Deaf to their Hearing; the Dumb to their Speech; and, with touching it with his Hand, he shall heal any, even the most dangerous, Wound: All this he shall be able to effect, in Imitation of the Holy *Isa*, from whence he will have the Name of *EL MASSIH Daggial*, (the *False*, or *Counterfeit MESSIAH*) since it all will be performed through the Devil's Means, as by his Assistance.

In a Word, the *diabolical* Miracles which shall be brought to pass by this notorious *Deceiver*, will be so innumerable, and, withal, so stupendiously wonderful; the Chastisements which he shall threaten to inflict upon those who prove refractory, so horrible, that what with *those*, and with his *infernal* Insolence, in (turning his Head on the *Left* Side, not on the *Right*) calling aloud, where-ever he shall come, *Approach, ye Sons of Adam, come, and worship your Sovereign Lord, and your True God!* he will be perfectly idolized and adored by the deluded People, stupified with the Surprise of his scarce-credible Performances; I mean, by such as are of weak and degenerate Minds; those whose Faith in the real God is not strong; not by such as are firm and perfect in the Truth; not those in whose Souls God's Law is so ingrafted as not to be eradicated; who have employed their whole Time in testifying their Creator's Unity: Those are immovable.

There are Three Places only into which this *Impostor* shall be forbidden Entrance; which are the holy Cities of *Mecca, Medina, and Jerusalem*. — “O Lord! of Thy
 “ infinite Mercy, keep and defend us from beholding any
 “ such dreadful Prodigies as those who shall be living in
 “ that wretched Age will behold, acted and brought to
 “ pass,

“ pass, through the Means of this infernal Firebrand! ” — At the Time when this impious Tyrant shall be at the utmost Summit of all his Triumph and Glory; when he shall have reduced the greatest Part of the Inhabitants of the Earth to the most deplorable Excess of Blindness; then shall descend the Sanctified *Isa*, sent from Above by his Lord, and shall destroy this *Imposter*, and put an End to all his Impieties. Soon after this Exploit, the good *Isa* himself shall de cease, and be interred in our blessed Prophet *Mahomet*’s own Sepulchre, close by his Side.

This is not all, it will not End so; for the wretched World is still to undergo another Calamity, yet more terrible than the former: * The inexpugnable *Rampart*, which the celebrated *Eskender* (*Alexander*) built to shut up the Wicked Posterity of *Yagious wa Magious* (*Gog and*

K 4

* This famous Wall, so much boasted of in the Oriental Histories, is, by the *Arabs*, &c. called *Sedd Yagious wa Magious*, or the *Trench*, *Rampart*, or *Wall of Gog and Magog*. The Structure thereof is attributed to *Scander*, or *Eskender*, *Dhou’l Karnein*, that is *Alexander of the Two Horns* (meaning of the World, as being universal Monarch of the habitable Earth) not *Alexander the Macedonian*, Son of *Philip*, known in our Histories under the Title of *The Great*, who is likewise often so called by *Mahometan* Writers, but another mighty Sovereign, much more ancient. This Wall they affirm to have been built by that Prince, to shut out the Posterity of *Japhet*, by whom are meant the *Hyperborean* Nations, that they might not make their wonted Incursions into the Heart of *Asia*. Some of the *Oriental* Historians make this *Wall* far more to the *East*, imagining it to be the famous *Chinese* Wall which separates that Empire from the *Eastern Tartary*; but the more general Opinion is, That it is more to the *North-West*. — *Nouschirvin Ben Cobad*, surnamed *Kisra*, or *Khosrou*, King of *Persia*, (who reign’d in the Time of the Emperors *Justinus* and *Justinianus*) under whose Reign *Mahomet* boasts himself to have been born, saying, *I was born in the Twentieth Year of Malec El Aadel, or the Just Monarch*; being so named for his singular Equity:

Of

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and *Magog*) shall fall down in Ruins, and that furious Race of swarthy, gigantick and deformed *Infidels*, finding no farther Opposition, shall break in like an impetuous Torrent, in such incredible Multitudes, as shall surpass *Clouds* of devouring *Locusts*, insomuch, that, wheresoever they pass, they will drink dry the Fountains, Lakes, and Rivers, and consume all Things which should sustain the rest of Mankind. The People terrified at their prodigious Numbers, their hideous Aspect, and enormous Stature, shall shrink into their strong Holds for Refuge, where they shall

Of this Monarch it is said, That he repair'd that Wall, and brought it to its last Perfection, when it began to decay. I shall have Occasion to make some mention of this great Prince in another Place. Besides these Names *Wall* or *Walls*, which are no other than what the *Latins* called *Portæ Caspia*, (for the Notion of its being one and the same with the *Chinese Wall* is wholly groundless) the *Arabs* likewise call it *Bab El Buáb*, or the *Gate of Gates*; the *Persians*, *Derbend*, which in their Language signifies *Straits*, *Barriers*, and the like; the *Turks*, *Demir Capi*, or, *The Iron Gate*. These Ramparts were built in the Passes and Overtures of Mount *Caucasus*, to shut out the *Scythians*, and other *Hyperboreans*, as is observed above. The Country which lies extended between the *Pontus Euxinus*, and the *Caspian-Sea*, in the same Province, goes under the Name of *Serir El Dheheb*, that is the *Seat*, or *Throne of Gold*, because the Great *Nouschirvan*, when he had made an End of repairing those decaying Ramparts, built a City of that Name, and established there a *Marzaban*, or Captain of the *Marches* or *Frontier*, to whom he granted the Privilege of sitting on a gilded Throne, in Consideration of the Importance of the Post he held. — *Kondemir*, *Ben Shunah*, and others, write, That, in the Year of the *Hegira* 121, *Marwan*, the Fourteenth and last *Caliph* of the Race of the *Ommiades*, or *Beni Ommiah*, being then General to his Fourth Predecessor *Hasshem*, conquered this Country from the *Greeks*, and made a great Progress into the Territories of the *Tartars*. — The Author of a Book, intituled, *Mezahat el Coloub*, quotes another Book, called *Katab el Nessalek*, *wa'l Memalek*, wherein he says, That *Wathek*, Ninth *Caliph* of the *Abbasside* Race, being curious of knowing something in particular

shall continue, expiring with Dread, till the Cataracts of Heaven shall be opened, which, pouring down upon those impious Invaders, shall annihilate them all so effectually, that not a Soul of them shall remain breathing.

“ O Sons of *Adam* ! O ye rational Part of the Creation,
 “ who are born under such Signs as these, which either
 “ yourselves, or your Posterity will infallibly behold ; call
 “ your Senses, your Reason, to your Assistance : Do not
 “ suffer your Life to slide away in Indolence and Neglect,
 “ left

cular concerning that so famous a *Barrier* against the *Hyperboreans*, enjoined his Interpreter *Salem* to endeavour to make a true Discovery : *Salem*, with a Retinue of Fifty Persons, and provided with all Necessaries for such a Journey, set out from the City of *Sermenrai*, or *Samara*, in *Chaldea*, where that *Caliph* then kept his Court, being in the Year of the *Hegira* 228. or *A. D.* 842. directing his Course to *Sis*, the Place of Residence of the King of *Armenia*. Leaving that Realm, he took towards the *Northern Media*, or *Shirwan*, then under the Subjection of *Filan Shah*. From *Shirwan* he passed to the Court of the King of the *Alans*, a People who still retain their ancient Name. This Prince bore the Title of Lord of the *Golden Throne*, and resided in a City named *Bab El Buab*, which is what the *Latins* call *Portæ Caspiæ*, and the *Persians* *Derbent*. During his stay in that City, the King, whose Name was *Tarkhan*, went out to fish on the *Caspian-Sea*, taking with him our Traveller. They drew up in a Net a very large Fish, in the Belly whereof was found another strange Fish, still alive. It perfectly resembled a young Girl, naked to the Waste, from whence to the Knees it was covered with something not unlike *Drawers*, of a Skin like that of a Human Creature. It often held its Hands before its Face, tore its Hair, and sighed deeply, and very loud : But it soon died. *Cazwini*, in his Book, intituled, *Aziab el Makhaloukhat*, or, *The Wonders of Nature*, affirms this for Truth, adding, That *El Taarikh Magreb*, the *History of Africa*, confirms it by the Authority of several others of the like Sort. — The *Alan* Prince furnished *Salem* with Guides to conduct him farther *Northward*, and after a Twenty Six Days March, he arrived in a Country, the Soil whereof had a very ill Savour.

Ten

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“ left you be taken unawares. Consider, that in a Case,
 “ where the Danger is apparent, and, first or last, inevi-
 “ table, nothing ought so much to be avoided as an over-
 “ great Security. Merit not the opprobrious Title of in-
 “ dolent, supine Sluggards : Be not looked upon as igno-
 “ rant, thoughtless Drones, but rather deserve the Name
 “ of vigilant, prudent, and indefatigable Spies. Remem-
 “ ber, that the Drones are driven from the *Hive*, and
 “ are turned a wandering they know not where; and for-

Ten Days Journey farther, he met with Cities and Towns, which, he was told, belonged to some of those People called *Tagiougé wa Magiougé*; but he found them all uninhabited, and falling to Ruins. From thence, proceeding still Twenty Seven Days March *Northward*, he came to a Castle, named *Hasna* by the *Arabs*, upon Account of its difficult, and scarce accessible Situation. — Not far from this Fort were the Remains of the famous Rampart sought for by our Travellers; and *Salem*, and his Company, procuring themselves to be conducted thither, they found that wonderful Structure fully answering the Description given of it in the Books which he had brought with him purposely to compare them. Having made what Observations they thought necessary, they took a different Road in their Return, and arrived at *Samara*, in the Twenty Eighth Month from their first setting out. — There was likewise a famous Wall, called *Sedd El Arab*, or, The Wall of the *Arabians*, frequently mentioned in their Antient Histories, written of their Wars, before *Mahomet's* Days. It was situated in *Hadramuth*, a small Province of *Yeman*, or *Arabia Felix*, built many Ages since, by the *Arabs*, before their Dispersion, between the Cities of *Hadramuth* and *Saba*, in order to separate that Spot of Land, which is the pleasantest and most fruitful of all *Arabia*, from the Territories of the neighbouring Nations and Tribes, who used to make frequent Incursions into that fertile Province. — As for the Trench, or Ditch, called *El Khandak*, which *Mahomet*, presently after his Flight from *Mecca* to *Medina*, caused to be dug, as a Boundary to the respective Districts of those Cities; it is famous, in Story, upon Account of the great Battle fought there, in the Fifth Year of the *Hegira*, between the *Impostor*, and the *Koreishites* and *Jews*, his Enemies.

“ get not, that if these *Signs*, when they appear, happen
 “ to find your *Scale* too light, your Recompence will affu-
 “ redly be the everlasting Torments of Hell Fire.

But to return to the Beginning ; for it is not fitting that we should only take such a transient View of that amazing Prodigy of the Sun's altering its Course and Property, and losing its Splendor, with all those stupendious Consequences with which that terrible Signal is to be accompanied : No ! it much rather becometh us to have the Dread of these Terrors deeply engraven in our Hearts, and to treat of them very leisurely. Those astonishing Spectacles, which, when the Sons of *Adam* shall behold, what Agitations of Soul will they not feel ! What Convulsions, what Faintings, will not oppress their Spirits ! What Countenances will they have ! How will they look upon each other ! What Groans, Outcries, and Lamentations will they not utter ! How grievous and insupportable will their Lives seem to them ! How will all their Pleasures be palled, and vanish ! How restless will they be ! How deep, and how incurable their Wounds ! How frightful, and how short their Slumbers ! How torturing their Pains, their Hearts seized with deadly Sickness, no Cordials sovereign enough to afford them the least Moment's Ease, or Respite ! Alas ! Woe for the Obdurate ! What will then become of them ! Those who have passed their Lives in Iniquity and Hardness of Heart, thoughtless of Eternity, and all Goodness ! What will those Wretches do, who have wholly pursued the Dictates of their depraved Natures, without having once thought of the Hour in which their Repentance and Amendment should begin ! How will the blood-thirsty Murderers deport themselves ! What will the miserable Usurers and Extortioners think ! How will the vile Adulterers, and those who have defrauded their Orphan Wards of their Right ! What will all these, and such like, Wretches do !
 how

how will their Thoughts be employed, when they shall behold the dreadful, sickly, Aspect of the Sun, at its Departure, and shall, to their utter Confusion, see that glorious Planet again appear in a Part from whence it never yet rose since its first Creation! What will they do, when, after long and anxious Expectation of the Morning, they shall still, the usual Time being past and gone, find themselves surrounded with Gloominess and Horror! Then, even though they desire to repent, their Repentance will stand them in no stead! The Time is past, and their too late Remorse unseasonable and in vain! There is now no more *To-Morrow*! Alas! the Wretches! too late have they began to think!

El Hassan affirmeth, That such Mothers as shall have Children unlawfully begotten, upon Sight of the Sun's Transmutation from Glory to Horror, and, instead of the *East*, appearing, for the last Time, in the *West*, will, with Fury, immediately cast them from their Embraces, and deny them the Breast, inhumanly changing their wonted Love, and maternal Tendernefs, into an Excess of savage Barbarity, and uttering such unheard of Curses, and Imprecations, as are not seemly to repeat: Upon which those base-born, wronged, Innocents will cry, “ O ye Enemies to
 “ God and us! May Heaven, Earth, and all Things cre-
 “ ated, curse you! May they all rise up in Judgment
 “ against you to hurry you to eternal Destruction! Nor is
 “ the Vengeance, which we invoke, to be poured down
 “ on the impious Heads of our wicked Fathers, any wise
 “ less, they being no less guilty than yourselves; we,
 “ therefore, denounce, equally to *them* and *you*, the
 “ Flames of Hell, in Recompence for the abominable
 “ Pleasures you have received in your detested Embraces!
 “ We renounce both *you* and *them*; from this Moment
 “ avowing never more to acknowledge you for our Parents,
 “ as

“ as we are no longer your Children, but your implacable
“ Tormenters and Upbraiders ! Accursed may ye be !
“ We utterly renounce the Milk which we have drawn
“ from your Breasts, the accursed Wombs in which
“ we lay, and the detested Loins from whence we di-
“ stilled ! ”

O most Supreme, most High Monarch ! With what penetrating Thunder-bolts must those abused Creatures rend the very Souls of their impious and inconsiderate Parents, at a Juncture already so dreadful as that Hour of Woe and Terror ! and how direful must the Effects be to those unhappy Mortals, unless, of Thy infinite Bounty, Thou vouchsafest to stop Thy Ears to such bitter Maledictions and Imprecations !

What shall we say of the irrational Inhabitants of the Field ? What of the Fowls of the Air, the Fishes of the Waters, and the Vegetables of the Earth ? They will all change from what they were before, and be in utter Confusion ! The indomable Brutes, of the Woods and Mountains, will all sicken and lose their Ferocity ; their savage Hearts will become tame, and, without Fear of the Sons of Men, will repair to the Cities, Towns, and Villages. The Fish, already sick and corrupted by the Malevolence of the Sun's dismal Influence, will come out upon dry Land, and will infect the People with their contagious and pestiferous Smells ; nor will any living Creature be any longer able to continue in the impure Element of Water, on which the Malignancy of the Planet will have immediate Power, setting it in a Ferment, and making dim the Sight of all who look thereon. Every Thing will be altered from its pristine Essence ; the Moon without what may be properly called Light ; the Stars of an obscure Yellowness ; the Sky of a fiery dreadful Colour, as I have observed

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observed before : But O ! the Sun ! What Tongue is able to express the Horrors that will be darted from that once glorious Orb !

What must the miserable Spectators, I mean, those of Human Extract, feel ! what must be their Sentiments, I say, to see all these Prodigies ! How deplorable must be their Condition ! They will run, here and there, without knowing whither they go, as they see Brute Beasts of the Field do before them. What burning Coals will they feel at their Hearts, the Tortures whereof will plunge their Thoughts into an Abyss of Despair, caused by the Prodigies with which they are surrounded on every Hand ; straying up and down, now running, anon stopping and gazing about them ; trembling with Fear, even of their own selves, starting at their very Shadows ; flying now to the Deserts, and anon to Mountains and Caves ; calling and answering to the Echoes of their own Voices, crying out to the Earth with Anguish of Soul ; “ O *Earth*, disclose
“ thy self, lay open thy Centers, and swallow up those
“ the most miserable Part of the Creation ! Thou oughtest
“ not to refuse us thy Bosom, since from thee we proceeded ! Expand, O Mother ! thy Bowels to us thy
“ Offspring, who have no other Refuge, no Sanctuary
“ but thy Bosom ! Deny us not, we intreat thee, that
“ Protection which, with parched Throats, we so ardently
“ implore !

To this Supplication the Earth will reply ; “ I must
“ not receive, neither can I protect you, since, while you
“ had so much Time and Leisure, you refused to hearken
“ to the merciful Calls of Grace, so favourably inviting
“ you to everlasting Happiness : You then was deaf to
“ those Invitations, as I am now to your Intreaties. ”

With

With the like Supplication they shall fly to the Deep,
 " crying ; O *Sea* ! open thy Bowels, and swallow up these
 " comfortless Wretches, since our Mother *Earth* unnatu-
 " rally refuseth to bury us ! Take us, we beseech thee,
 " and hide us in thy Profundities !

To this the Sea shall answer ; " Get ye gone, Wretches !
 " Depart from my Sight ! You are not of my Element,
 " neither have I any Relation to you : And even if it
 " might be permitted me to give you Reception, your
 " Crimes, your sinful and abominable Lives, prevent me
 " from entertaining you."

These, of whom I have been all this while treating,
 are no others than the Obstinate, the Obdurate, among
 the *Mussulmans* ; those who, at their Leisure, before ever
 they were driven to any Extremity, neglected to take Care
 of, and cure, their Wounds ; those who, when the com-
 passionate and most merciful God held out His Hand to
 them, calling them, with often repeated Invitations, to
 approach the Gate of His Almighty Protection, stubbornly
 refused to give Ear to those Calls, and were obstinately
 bent not to be succoured, neither would they once think
 of repenting, or turning from their wicked Ways.

These, as I have observed above, shall be *Mussulmans*,
 Believers in the Honoured and Venerable *Alcoran* ; those
 of the Lord's *Elected*, who read that Sacred Book, and
 were acquainted with all its Holy Decrees, but who
 would not follow, nor observe, what by those salutary
 Precepts they were obliged to observe and follow, neither
 would they have any Regard to what was taught them
 by the laudable Expositors thereof. These, I say, shall
 be no others, except such hardened Transgressors, obsti-
 nately inclined to Vice and Wickedness, knowing their
 Duty,

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Duty, but having no good Works, have blindly sought their own Ruin: For as for the other Nations of *misbelieving Infidels*, I make no mention of them at all, since not one of them will be left remaining, but they will, every one, meet with their Demerits some Time before all this is to come to pass; They, I say, as they shall have continually persisted in their Incredulity, and would never give Attention to the undoubted Truth, shall, when the impious *Daggial* meeteth his final Destruction, be, every one of them, destroyed with him. No Nation shall remain after him but ours, those who shall have made Profession of our Holy Law; that indeed shall continue, triumphant and unshaken, without Opposer or Competitor, till that terrible Juncture of Time.

Soon after the Appearance of all these Signs and Tokens, the Lord will command the dreadful Trumpet to be sounded; that Instrument of Fate, which, from the Beginning of Time itself, hath been so immoveably fixed to the Lips of that matchless Angel, the mighty *Izrafiel*, and who is perpetually ready to execute the fatal Command. When the appointed Moment shall be come, and the irrevocable Order given, *Izrafiel*, though somewhat disturbed and confused, shall shake his Wings, and give a Blast so terrible, that the greatest Part of the living Creatures on Earth will immediately expire with Terror.

However, the first *Blast* will have no Effect on the Wise, the Learned, and the Virtuous; for those God will vouchsafe to distinguish from the rest of His Creatures, by permitting them to survive the less noble Numbers of their own Species, for the Space of Three Days, for so long will their Destiny be postponed: But before the Arrival of the Fourth, the Second Blast shall be given, which will be so excessively dreadful, that on Earth not one living Soul shall remain breathing, nor, in all the Seven Heavens,
one

one Angel shall survive it, except those who bear the Throne of Glory, and the Four Arch-Angels, and they but till the next *Blast* ; but the Almighty will annihilate them all, like the rest of His Creatures ; every one of them rendering up their Beings to Him who, without permitting any Hand, except His own, to interfere, gave them their Existence.

After those Two dreadful *Blasts* of the fatal Trumpet, which shall cause the very Centers of the Earth to tremble, and the Heavens themselves to totter ; after that the Breath of Life shall be departed from all breathing Creatures, every Soul, every Spirit having abandoned the Body which it once animated ; after that *Lucifer* himself, with all his infernal Legions, shall have been destroyed, and their rebellious Spirits condemned to everlasting Flames, those more intense Flames allotted for him and his Tribes ; after that the Angels who support the Throne of the All-merciful, shall be no more, falling with their beautiful Wings motionless, at the Foot of that tremendous Throne ; when the Seraphick *Gabriel* shall have breathed his last, *Izrafiel's* Trumpet have fallen from his Hand, and himself lying without Motion or Life, *Michael* desist from poizing the *Ballance* ; and, lastly, when the redoubted *Azarael*, the mighty *Angel* of *Death*, who hath deprived of their Spirits such innumerable *Myriads* of Bodies, shall have finished his Course, and, like the rest, shall taste of the same bitter Cup which he had so often administered to others : In a Word ; When not one Creature, either in Heaven or Earth, shall any more remain existing, but all shall have paid the indispensable Tribute to their Sovereign Owner, to whom it was due : When this our lower Globe shall be obscure, deformed and without Light ; no Sun, Moon or Stars to illuminate it ; no Comets nor Planets, no Seas, Rivers, Lakes nor Fountains remaining ; no Roads, Paths, Fabricks ; no Trees, Plants, Herbs, nor Flowers on its Surface, but all converted into its original, undistinguished *Chaos* : *Then, oh then,*

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I say, the All-powerful Lord, sitting aloft on His Throne of Immensity, and from thence looking down upon the *Orphan* World, will say thus ;

“ O World! which I created, and fixed beneath my
“ Heavens and their Firmaments ; how beautiful and lovely
“ wert thou once ! how dismal and obscure art thou now !

“ O World ! where are thy Seas ? Where thy Rivers,
“ and their Currents ? Where thy Springs and Fountains ?
“ What is become of them and their Inhabitants ?

“ O World ! where are thy People ? Where are those
“ who were once so fond of thee ? What is become of all
“ those who once peopled, enriched and adorned thee ?

“ O World ! Where are thy Emperors, thy Kings, thy
“ Princes ? What is become of their Crowns, their Scepters,
“ their Sovereignty and their Dominions ? ”

“ O World ! where are thy Rich and thy Powerful ;
“ those who, though I sustained them, and gave them all
“ their Possessions, yet they refused to employ their Wealth
“ in my Service ? ”

“ O World ! where are thy Judges ; those who wrested
“ and abused the Sword of Justice which I committed to
“ their Charge ? Where are those upon whom I poured
“ down my Mercies with a liberal Hand, yet they ungrate-
“ fully served strange Lords, forgetful of Me to whom they
“ were indebted for their very Existence ” ?

Thus will speak the Supreme Monarch to that dismal
Chaos ; and after that will go on in the following Terms ;
“ I am the High, the Powerful, and the immense Sovereign
“ of all Things. I am Unity itself ; alone in my Sove-
“ reignty,

“reignty, alone in my Actions: There is neither *Why?*
“nor *How?* in whatever I please to command or to forbid.”

Our Learned *Aalims* assure us, That Forty Weeks after the universal Annihilation and Dissolution of all living Beings, in order to re-unite the Souls with the Bodies of the Children of *Adam*, it shall rain incessantly for Forty Days and Forty Nights, which shall cause the Bodies to regenerate and spring out of the *indigested Mass* or *Chaos*, all one as the seasonable Showers produce and make grow the Fruits of the Field: In Heaven the First who shall revive will be *Izrafel*, the *Angel* of the *Trumpet*, and on Earth, the First will be our beatified Prophet *Mahomet*.

Then will the All-powerful Lord command *Izrafel* to sound his Trumpet, as a Signal, that every Soul shall repair to its respective Body, and infuse itself therein, whereby the, 'till then, breathless Clay may be re-animated. The *Blast* of that dreadful Instrument shall be so tremendously loud and horrible, that instantly the newly re-animated Bodies (their scattered and consumed Bones having been all collected and covered with Flesh for this *Day of Tryal*) shall start up, rubbing their Eyes, and shaking the Earth and Dust from them, in utter Amaze, Consternation and Confusion.

The Bones, rotten and corrupted, some of which had, for many, many Centuries of Years, lain buried in the Bowels of the Earth, and in the lowest Abysses of the Deep, those Bones, Flesh, Sinews, &c. which had been devoured by Fishes, and Beasts, and Birds of Prey; those which had been consumed and reduced to Ashes in the Fire, as likewise those which by the Winds had been overwhelmed and covered with Sand in the Desarts; all these, O wonderful Work of the Almighty! shall, I say, be gathered together, the least Atom not being wanting,

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shooting out of the Earth and Waters, precipitately hastening to re-join each other in their proper Stations.

When the Bodies are thus miraculously reduced to their pristine Condition, and once more animated with their respective Spirits, whereby they again receive Life and Motion ; then, I say, upon the terrible Signal given by the Cœlestial *Trumpeter*, they shall every one start up in a Fright, shaking themselves, and rubbing open their Eyes, wildly staring all around them, ignorant where they are, and not knowing which is the *East*, which the *West*, which the *South*, or which the *North*.

We are told by our *Teachers*, That they are all to appear of the same Age, Form, and Stature, as well the youngest Infants, as those who had lived to the most advanced Years of Dotage ; all are to appear of the same Age as was the Holy *Isa* (*Jesus*) when he was taken up to Heaven, viz. in the Thirty Third Year from his *immaculate* Birth ; all are to be of the Form and Stature of *Adam*, the Primitive Father from whom they all proceeded ; that is to say, Thirty measured * *Cubits* from the Crown of the Head to the Sole of the Foot.

They shall appear in various Sorts of Attire or Habilliments, as their Gestures and Countenances will be extremely

* In Vol. I. Page 52. He says, *Trienta palmas*, or *Thirty Spans* ; here it is *Trienta coudos* (meaning, I suppose, *codos*) which is what we call a *Cubit*, from the Elbow to the Tip of the middle Finger. But whether *Spans* or *Cubits*, it ought not to be imagin'd that they were of Father *Adam*'s own measuring, or indeed of any of his large-limb'd Sons ; neither can it well be that of the Pigmy Race, which their *Anti-Christ* is to find in the World, mentioned in a preceding Note, Page 133, but rather that of one of the most diminutive of the Sons of the late Ages. Were this

extremely differing one from another ; since every one is to come cloathed in *his own Works* : Nor are their Vestments to reach one Hair's Breadth farther than the Extent of their Merits ; for beyond that all shall remain exposed naked to the Inclemency of the Weather.

“ How many, alas ! How many Gallants, who in their
 “ Lives were rich, splendid and mighty, shall there appear
 “ without one Rag to conceal their Nakedness ! and, on the
 “ contrary, what Numbers of once poor, miserable, abject
 “ Wretches shall there be seen most pompously attired ? ”

Then, in order to congregate them all to one Place, where they are to be judged, fierce and intense Fires will be kindled at the Extremities of the Earth, all around its whole Circumference, which, still incroaching and advancing toward the Center, will drive them forwards, to avoid the Fury of that merciless Element, 'till they are all reduced together into a vast Plain, (for the Place where such endless *Myriads* of Souls are to stand their Trial cannot be otherwise than vast) a beautiful, unpolluted, milk-white Plain, situate in the midst of the Earth, and which was never yet corrupted by Sin. †

The Almighty will then command the Sun to return to illuminate the Earth again upon that great and solemn Oc-

this Notion *Mahomet's* own, I should not so much wonder at it, he being none of the best *Mathematicians* I have met with in my Time ; the most convincing Proof of which, that I am able to give the curious Reader, is to refer him back to the *Prophet's* Description of some Angels, with whom he discoursed during his Peregrination through the Heavens. But here my honest *Moor* tells us, it is the Doctrine of their *Learned Teachers*.

† I fear few of our *Geographers* are acquainted with this unpolluted Plain.

caſion ; but with an Intenſity of Heat, ſo exceſſively ſuperior to that kindly Warmth with which that cheriſhing Planet was wont to comfort the World, as being at ſo ſmall a Diſtance from the ſtupified Creatures, crouding together like Swarms of Bees, expecting their Doom, that it ſhall cauſe the Brain to ferment and boil up within their Skulls.

The Gates of Hell ſhall be all widely expanded to univerſal View, and from the horrible Caverns thereof the raging Fires, then burning and increaſing with more than uſual Vehemency, the ſulphureous Sparks ſhall inceſſantly fly out, deſcending again upon thoſe Multitudes like Showers of Rain, inſomuch, that what with that, and what with the inſupportable Rigor of the ſcorching Beams of the too *propinquous*, or rather *contiguous* Sun, they will be ſo tormented, that they will be quite ſtupified, and will imagine their Hearts are burſting each Moment, their Nerves and Sinews cracking, their Marrow melting, nay, their very Bones diſſolving, and their Souls preparing again to take their Flight : *Happy would it be for many if they did ! but, Oh ! the Sentence is not yet paſſed !*

However, theſe previous Torments, upon this dreadful Day of *Terror*, ſhall be felt by the trembling Patients, by every one proportionable to his Merits or Demerits. It ſhall be then that the *miſbelieving Infidels* will cry out in a doleful Tone, “ Oh ! that on this Day, we were made of *Stone*, “ or of any other *inſenſible* Composition ! Oh ! that we “ had never been created ! Alas ! Woe to us ! (will continue “ thoſe incredulous *Sectaries*) let us, Brethren, precipitate “ ourſelves headlong into yonder Flames, to avoid theſe in- “ ſufferable Tortures ! ”

El Abbas affirmeth, That during this introductory Terror, reſtleſs and confuſed, the Transgreſſors will hurry here and there, anxious, ſeeking for the Patriarchs and Prophets

of old to intreat them to apply some Remedy to their Evils, and to intercede for some Alleviation of their Sufferings. To *Adam* they will first resort, and, with loud Outcries, will accost him thus ; “ Alas ! our primitive Parent ; Alas ! intercede with the Lord for us, since we all are thy Offspring ! “ Thou art our common Father, and the First of Mankind “ who had the Breath of Life infused into his Lungs. Thou “ art he to whom, for that Reason, and by the Almighty’s “ express Command, the Angels all prostrated themselves, “ and who was once exalted above them all. To thee was “ given a Mansion of Bliss, and, through thy great Merit, “ thou now enjoyest a State of endless Glory. Pray for us, “ therefore, we beseech thee, as we are thy Children ; “ supplicate our Great Judge, that we may be delivered “ from this Torture, and that our Chastisement may be “ somewhat mitigated : At least, obtain of Him, that such “ amongst us as have a just Claim to a Place in Paradise, “ may forthwith be permitted to receive our Reward ; as “ that those whose Demerits intitle them to the Mansions “ of Fire, may be immediately freed from their present “ Pain, too grievous to be endured, and sent thither, contenting themselves with their bitter Lot ! ”

Our Father *Adam* will excuse himself from interfering in their Cause, as re-calling to Memory his first Transgression and Disobedience, which was the fatal Source of such great, and so many Evils. Reflecting on his own Offence, and his deplorable Exile, recollecting the Particulars of that State of Wretchedness, and conscious of his own Insufficiency, he will desire those Petitioners to desist, telling them, that it is wholly out of his Power to give them any manner of Succour. *A Piece of Prudence which ought to serve as a Model to all his Posterity ; nothing being a greater Mark of Sagacity, and a sound Judgment, than when a Man can distinguish between proper and improper Seasons.*

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With the like Anxiety and Agitation of Soul, they will accost the Patriarch *Noah*, by whom they will be, likewise, dismissed, without the least Redress, or Satisfaction. The same Answer and Refusal they will meet with from the just *Abraham*; and *Moses* will give the very same Reception, sending and referring them to *Isa* (*Jesus*) assuring them, that he is a proper Person to mediate in their Cause.

To the Feet of that Holy *Prophet* they will then hasten with precipitate Strides, clamouring out to him, as they approach; “ O most blessed *Isa*! O thou *Breath* of the
“ Living Lord! O thou, whose mysterious *Begetting*, and
“ miraculous *Birth*, was accomplished without *Carnal*
“ Means! supplicate, we beseech thee, the immense Di-
“ vinity of the most High, to commiserate these our
“ Sufferings, since we firmly believe, that if thou wilt
“ vouchsafe to intercede for us, thy Prayers will not fail
“ of being heard, and complied with, as thou art pro-
“ ceeding from the real *Breath* and *Spirit* of thy Creator,
“ and art so pure, so holy, and so immaculate. ”

“ This Office of a Mediator doth not belong unto me,
“ the beatified *Isa* will reply, neither have I *Sufficiency*
“ enough for such an Undertaking; my blind, misguided
“ People having incapacitated me from attempting it, by
“ their impious Presumption, in *incorporating* me with
“ my *Lord* and *Sovereign*, placing and associating me
“ with Him in His *Seat*, His *Throne*, and worshipping
“ me equally with Him, my great Creator, who hath
“ not any Equal, Associate, or Competitor; for which
“ Reason, I dare not, on *this Day*, presume to ask for
“ any Favour: But I will direct you in the Path by which
“ ye may seek and obtain a Remedy, which is what I am
“ able to do in your Case, and for your Assistance. Go
“ ye to the Blessed *Prophet* and *Messenger* of the most
“ High, the *Sanctified MAHOMET*, who is the
“ only

" only Person, in whose Province it is, to offer up the
 " *Intercessions* and *Mediations* of *this Day*, and who alone
 " will be heard and regarded: He will supplicate the
 " Lord for you: go, and delay not; for none but he is;
 " *this Day*, any wise capable of answering these your
 " Requests."

Then shall those Sinners, in an Agony, trembling every
 Joint of them, sweating, groaning, stumbling, falling, tired
 and confounded, hastily and anxiously repair to their sole
Mediator and *Intercessor*, whom, when they shall have
 found, they shall prostrate themselves at his Feet, and
 with loud and impatient Clamours, cry out to him;
 " O *Mahomet*! O our great Leader! thou *Model*, thou
 " *Quintessence* of all Perfection! Thou, who art the
 " Foundation of all Things created, thyself being created
 " from the Beginning of Time itself! By those Prophets
 " and Patriarchs who have preceded and gone before
 " thee, we are dismissed, sent, and referred, to thee; nor
 " have we met with any Protector, any Refuge but thee!
 " They have all refused to succour us; none of them have
 " commiserated our Wretchedness; they all shrink in
 " their Necks, telling us, they cannot help us! To thee
 " alone, therefore, *Mahomet*, to thee alone, we flee for
 " Protection! they all send us to thee, that thou, and
 " only thou, mayest succour and protect us, none else being
 " able to do us any Service! They, every one, tell and
 " assure us, That thou art their *Chief*, their *Principal*;
 " that thou, under God, art the sole *Patron* of *this Day*,
 " and that no *Mediation*, no *Intercession* but thine will be
 " of any Efficacy or Validity! In thee therefore, and in
 " thee only, is our whole Confidence! We have no other
 " Sanctuary! none to protect or receive us but thee!
 " Thou art perfectly sensible, that our whole Hope is cen-
 " tered in thee, and that, if thou delayest applying some
 " Remedy to our Grievances, we shall continue in this
 " forlorn

" forlorn Condition, in Expectation of the final and irre-
 " vocable Sentence, without knowing when our Misery is
 " to have an End ! Intreat for us, O *Mahomet* ! since thy
 " Merits, and the Favour thou hast found in the Sight
 " of thy Lord, are such, that nothing thou shalt request
 " will be denied thee ! Thou art the *Key* of our Re-
 " demption ! Thou, alone, wilt be heard ; thou, and only
 " thou, regarded and respected, while the Tongues of
 " the other *Messengers* and *Prophets* will remain dumb !
 " Supplicate, we pray thee, that mighty Lord who hath
 " vouchsafed to bestow on thee these Graces and Immu-
 " nities, that He will be pleased to begin and proceed on
 " our Trials, that we may soon be delivered from this un-
 " settled State of inexpressible Wretchedness ; nor is the
 " Almighty insensible that we had far rather be cast im-
 " mediately into the Dungeons of Fire, which are allotted
 " for us, than to remain longer in this miserable Uncer-
 " tainty ! "

Upon this will the Lord's *Elected* instantly rise up from
 the Place where he shall be sitting, to give Audience to
 those Supplicants, and, without the least Delay, will pro-
 strate himself, with his Face on the Earth, before the Om-
 nipotent Judge, and will pour out his fervent Supplication
 to Him in Behalf of his People. Then will the Lord
 issue out immediate Orders that Preparations be made for
 the tremendous Solemnity ; injoining the pious and com-
 passionate *Intercessor* to assemble his own Followers, who
 are to be heard before all others, I mean the *misbelieving*
 Sectaries, by reason that they are to bear Witness against
 them, when the rest of the *Prophets* and *Leaders*, with
 their Followers, shall present themselves before the *Tribu-
 nal* to give Account of their Actions and Belief. Then
 will *Reduan*, the *Porter* of Heaven, be commanded to set
 open the Gates which lead to Glory and everlasting Bliss :
Michael to fix up his *Ballance*, and the *Angel-Executor*

of God's Decrees, will have Orders to make Preparation to take Charge of such as shall receive Sentence of Condemnation to the Flames of Hell.

On this tremendous Day, Two *Tribunals*, or *Courts* of *Divine Justice*, will be erected, whereat all Mortals are to be judged, after different Methods, every one answerable to his Merits or Demerits. The one is to be placed on the Right Hand of the Almighty, and the other on the Left: *That* a *Tribunal* of Peace and Mercy: *This* a *Court* of Terror, and the strictest Justice. At *that* shall be assembled such Sinners, such venial Transgressors as shall have been sorry for their Sins and Offences, and shall have sincerely repented their having committed them. *There* will appear all contrite and unfeigned Penitents, as likewise such as through Ignorance, or Mistake, shall have fallen into Error. Accompanying them will be Murderers, and other notorious Criminals, loaded perhaps with innumerable Enormities, who shall have suffered Death by the Hand of *Earthly* Justice, heartily repenting and lamenting for their Crimes. These will all find a favourable Reception, and will be, every one, received into the Arms of Mercy and Clemency, without undergoing any other Penalty than a Reprimand, their timely Repentance sufficiently pleading their Pardons.

To the other Tribunal of Horror will be dragged those who shall have neglected, and refused, to make Atonement for their Sins in this Life; those hardened, impenitent Rebels, who would never take Compassion on themselves. *There* will be the vile Sodomites, the detested Adulterers, the execrable Blasphemers, the sacrilegious Defilers, or Destroyers of Places of Worship, the wicked Sorcerers, the abominable Lyars, the Ingrateful, the Malicious, the Proud, the Envious, the Merciless, the Perfidious, the Avaricious, the Niggardly, the Imperious, the Ambitious,

Ambitious, the Cruel, the Violent, the Wrongers of their Wards, the Betrayers of their Trust, with all others of the like Stamp, who shall have left this Life without redeeming themselves by a seasonable Repentance; these, I say, shall be all liable to undergo the utmost Severity of God's Justice.

“ O! how wretched will be the State of those hardened Sinners! How dreadful will that Tribunal appear to them! What terrible Justice will their weeping Eyes behold! What Resolution will they be forced to put on, finding themselves in the Presence of a Judge, from whose Decrees there is no Appeal!

There, will those who have been injured in any Manner, take compleat Vengeance on their Oppressors; *there*, at the Expence of their Injurers, will they have ample Amends, till they are fully satisfied. *There*, will he who hath blasted the Honour, or Reputation, of his Neighbour, be compelled to make him treble Reparation. *There* will such, as have defrauded others of their Right, be forced to return them their Due, with a Vengeance. *There*, will every one's Good-Works be exactly weighed against the Evil, and all their Debts payed out of those; and such as want Good-Works sufficient to discharge the just Demands of their Creditors, shall pay with Torments, having a proportionable Quantity of their Creditors Bad-Works added to their own; and, consequently, the meritorious Scale of the Injured will be so much the heavier, as that of the Injurer will become lighter.

What will those Wretches do, when they open and read the Articles of their Indictment, and Sentence! How will they look when they behold all their vile and abominable Actions summed up together! Things which, having been never taken Notice of in this Life, they had imagined

gined were buried in eternal Oblivion; nay, which themselves had quite forgotten! Facts, which they there find made manifest in all their Circumstances, when, where, and to whom, just as if they had been that Moment committed in the Eyes of all Mankind! There shall the treacherous, perfidious Dealings of every one, be exposed to Light, and their abused Friends, Pupils and Relations be ready to confront the Accused.

How will the serious, grave Hypocrite, who, in the Eyes of the World, passed for a Man of Honour, behave himself? What Countenance will he then put on? After what Manner will he be able to deport himself before those, who, in this Life, were wont to honour and respect him, looking on him as a Person of the strictest and most unspotted Probity? How will that Wretch, I say, look, when all his mean, vile Actions, which he took such exceeding Care to conceal, shall be brought to Light? when the rightful Owners shall claim what he hath so basely wronged them of? When he shall be proved to be a treacherous unworthy Adulterer? When those, whose Honour he hath sullied, shall demand an ample Reparation? When he shall be charged with, and convicted of, innumerable Crimes and Enormities, committed under the Cloke of Honour and Integrity? What a miserable despicable Figure will he make, when he is publicly found guilty of so many Failings and Defects, and, which will be a farther Aggravation to his Confusion, all directly contrary, all repugnant to what he pretended to be? Alas! How will he feel himself, when his written Process and Sentence shall, on the Left Side, be put into his Left Hand, behind his Back? How will he look, when, upon Conviction, the proper Minister, whose Office it is, shall, with an *Augar*, applied between his Shoulders, bore him through the Back till it appeareth at his Breast? What a distorted Countenance will the miserable

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Convict put on! What Convulsions! what Agitations! what Agonies of Soul will he undergo, when the terrible Sentence of Banishment, from all Comfort, into unspeakable Torments, shall be denounced unto him? What a Figure will the perfidious Assassin make, who having violently deprived of Life a Body, one Particle of which he could not make, and clandestinely buried it in the Sands of the Desert, the mangled, re-animated, Body, shall confront him, to demand Justice?

What Answer will the fordid, inhospitable Miser make; how will his Tongue falter, upon his being interrogated in these, and such like Terms? *What Deeds of Charity hast thou done out of thy superfluous Abundance? How hast thou employ'd thy Wealth? To what Use didst thou put it, since the comfortless Widow, and the helpless Orphan, have perish'd at thy very Gates, of mere Necessity, because thou refusedst to succour them? Were those Stores thine? Perhaps thou hadst the Vanity to imagine they were! Was thy Merit greater than theirs? Didst thou think thy self absolute, and that thou shouldst enjoy the Fruits of thy Sordidness and Avarice for ever?*

These are they who will appear at the Tribunal, with scarce a Rag to conceal their Nakedness, and upon whom the scorching Beams of the raging Sun will have such Influence, that the very Marrow in their Bones will bubble up. Accompanying these will be the fraudulent Guardian, who shall treacherously have wronged his innocent Ward of his Right, appropriating to himself the Substance which was intrusted to his Charge for the Use and Maintenance of an Infant Orphan. What can that Wretch say, when he shall be asked, *How hast thou discharged the Trust which thy dying Friend reposed in thee? Hast thou performed the Promise which thou didst solemnly make him?*

Oh!

Oh! What a Day of Anguish will this be! What Terrors! What Sighs, Groans, Tears, Lamentations, Outcries, Howlings, Tortures, Despair, Sobblings and Conflernation! A Day! on which the Hypocrite will be exposed in his proper Colours, and be placed among those who, in this Life, bore a Character of publick Infamy, far different from his, and yet their *Scale* of Sin will come abundantly short of his. A Day! on which the truly just and pious Liver, with a serene, joyful Countenance, will be set apart, in Company of those of his own Stamp.

Alas! What Multitudes will, on that Day, be seen quite changed from what they were in this Life! Every one will *then* receive his Reward, or Punishment, answerable to his Works. Then will be seen Persons, who having passed their Lives in the most abject Poverty and Wretchedness, undergoing Hunger, Thirst, Misery and Weariness, to a comfortless Old Age, shall appear there youthful, content, comely and gloriously apparelled; while the fullen, haughty, proud, imperious Nobles, shall be, in despicable Tatters, exposed to Contempt and Derision, driven out among the vilest Convicts, and all this for their Pride, even if they have been guilty of no other capital Crime.

Amidst all this unutterable Confusion, while so many throbbing Hearts shall be in Expectation of the direful Sentence being executed on each Offender, according to his Deserts, a Voice, louder than the most dreadful Thunder, shall be heard, saying; *Extend the * Bridge, my Minister! and do thou, Michael, give in the exact Account of the Proceed of thy Ballance!*

Then will, immediately, be laid over the dismal Abyss of Hell, that tremendous *Bridge*, of a prodigious Height

* See Vol. I. in the *Confession*, &c. Page 22, 23.

and Length; narrow as the finest Hair; slippery, as the smoothest Ice, and keener than the sharpest Sword, over which are to pass, all those who had their Trials at the Two Tribunals; but how difficult will those, on the *Left Side*, find this Passage! How many insuperable Obstructions will they meet with in their Way! Certainly, none of such, whose Bad-Works shall have out-weigh'd their Good ones, will be able to surmount those Obstacles! No! from *thence* will, assuredly, be precipitated, into Hell-Flames, all such as shall have refused, or neglected to comply with the Precepts and Ordinances of the Almighty, and His *Messenger*. From thence will, intallibly, slip and fall, every one of those who shall have omitted the *Sala*, that daily Devotion, which, in express Words, God hath appointed to be strictly observed: *There*, those who shall have violated the Fast of the Sacred *Month* of *Ramadam*, shall meet the same direful Destiny; as will, likewise, such, who shall have neglected making their Pilgrimage to the Holy Temple at *Mecca*, having it in their Power; and also, those who shall have defrauded the Necessitous of their rightful *Tythes*, &c. those who shall have seen, but not relieved, the Wants of their poor Relations, and those who shall have refused to learn the Dictates of the Sanctified Law contained in the Venerable *Alcoran*, and shall have been negligent in causing their Children to be instructed therein: All these, and other Transgressors of the like Sort, will inevitably miscarry in this, to them, unsurmountable Passage.

Alas! what Difficulties will there be presented to their View! What Desarts! What Monsters! What Hunger! What Thirst! What Heats! What Terrors! What Tribulation! What Anguish! What Weariness! How tedious! How dreadful! How dangerous! How fatal, will all the unfaithful Servants find it! With Sorrow, Tribulation, Terror and Affliction, they will grow meager and gray-hair'd,

gray-hair'd, without being able to reach the Port of Rest, for which they so ardently sigh and languish : *Neither is it otherwise than equitable, and just, that those who serve negligently, or unfaithfully, should receive such Wages !* But, to go back a few Steps, to consider the Case of the trembling Sinners at the *Bar*.

When they shall find themselves so surrounded by Accusers, who shall have convicted them of such unpardonable Enormities ; when they shall behold their *Scale* of Sin firmly fixed on the Ground, without an Equivalent of Merit in the contrary *Scale* to counterpoize it ; with what dismal Apprehensions will the very Souls of those unhappy Convicts be seized and oppressed ! When the Trials shall be all over, and Two Thirds of that tremendous Day shall be elapsed ! When each Sentence of Condemnation shall, in their Sight, be affirmed with the definitive, and irrevocable Signet ! When, from the Mouth of the Supreme, and Equitable Judge, they shall hear themselves condemned to an Abyss of Horror ! Then will be Howlings, Yelling, Sobbing, and Lamentations ! What mortal Tongue can describe that Scene of Anguish, or what Imagination comprehend it ! When the pious Father shall behold his dearly beloved Son hurried away to insupportable Torments ! When the hopeful Son, on the contrary, shall be an Eye, and Ear, Witness of his aged, and seemingly venerable Parent's Condemnation : Can the Horror of such Objects be expressed ! What a dreadful Sight will it be, when Myriads of Offenders shall be driven along to the Furnaces of Hell ; and yet, at last, conscious of their having deserved everlasting Tortures, shall, with the Assurance of being once pardoned, and received into Favour, seem to hasten thither joyful and contented, purely to be out of their present Pain ! Thus they shall run, in endless Ranks, one after another, accompanied by *Cryers*, appointed for that Occasion, crying out, in most loud and horrible Voices,

This, O ye Transgressors! This is the Recompence which ye are to receive, for your Back-slidings from the most High, the most Just, and the most Terrible Monarch of all Things! This! Behold it! This is Hell! These, ye obstinate Sinners! These are the fiery Lakes, of which your unerring Prophet, God's holy Messenger, hath so often advised you to beware! Hath he not denounced it unto you? Did he not promise it to you? Have you not had fair Warning? This shall be now your Mother; This all your Comfort, and all your Recreation! Such is the Reward which your Sovereign hath vouchsafed to give you for your Service.

Being arrived at the Brink of that burning Furnace, and from thence beholding those intense and suffocating Flames, those fiery Chains, those Dragons, those hideous and deformed Monsters, their Hearts will again be overwhelmed with Horror and Despair! Then, one after another, being forced to step on the sharp, narrow, and slippery Bridge, Multitudes of them, whose Sins are heavier than those of the rest, will instantly slip, and, tumbling headlong from that immense Height, will soon find themselves amidst those Terrors, which, with aching Hearts, they had before beheld at a Distance.

What, alas! must their Thoughts be, when, every one in his allotted Station of Woe and Misery, they shall find themselves seized by those frightful Inhabitants of Hell! How terrible must the Claws of those infernal Dragons appear to them! Alas! alas! it is utterly impossible for Human Comprehension to reach the least Idea of those Horrors! Unhappy, comfortless Wretches! their only *Repose* will be *Pain*! Their *Joy* will be *Anguish*! Their *Recreation* will be *Affliction*! Their *Content* will be *Despair*! Their *Food* will be *Bitterness*! Their *Drink* will be foetid, nauseous *Sulphur*! Their *Mirth* will be *Sighs* and *Groans*!

Groans ! and, Torrents of scalding, acid *Tears*, will be their sole, sole Diversion.

Oh ! how many comely Countenances, how many beautiful Eyes, how many lovely Limbs, will be condemned to that Mansion of Bitterness, to be there mortified amidst its sulphureous Flames ! What incredible Multitudes of grave, venerable, ancient Persons, who have been *here* esteemed, and looked upon, as Models of Goodness, will, as Offenders guilty of Crimes of the blackest Nature, be *there*, hung up by their Beards ! How many gallant, noble, intrepid, generous Youths, in whom have shined a Thousand laudable Qualifications, will, in those dismal Abodes, be fastened, with Hooks, by the Eye-lids ! *There* will be seen Legions of beautiful * Females, scorched black with Smoak and Flames, tyed up by their once admired Tresses, for their having misemployed their Beauty ! *There*, will be tormented the constant Readers of the honoured *Alcoran*, because they would not observe and practise the Holy Doctrine which that Sacred Book taught them ! *There*, will be mortified those who shall have neglected their obligatory *Salaes*, or daily Devotions, accompanied by the Violators of the preceptory Fast of *Ramadam*, who will be there glutted with liquid Fires ! *There*, will be the Wresters of Justice, such as, for Interest, shall have given wrong Judgment, who, though they may have sometimes acted uprightly, will, nevertheless, be placed among the vilest of Sinners, such as, during the whole Course of their Lives, shall have been utterly deaf to every one of God's Precepts !

There, alas ! dismal *There* ! will be heard the doleful Voices of those who were not wholly without Merit, incessantly appealing to their *praise-worthy* Deeds, which,

* I was afraid my Author had quite forgot the Sex.

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by reason that *they* wanted *Weight* to counter-poize their Back-slidings, will stand them in no manner of Stead; and what will seem the most insupportable Grievance to those Persons, who looked on themselves as good *Mussulmans*, will be to find themselves associated with *Infidels* and *Unbelievers*, who will cast innumerable Jeers and Reproaches upon them for their implicit *Belief*, their boasted *Good-Works*, and their expected *Alleviation* of their Punishment which will be a greater Punishment to them than all that shall be inflicted on them by the Executors of the Wrath and Vengeance of their offended Judge.

Thus will they continue in so deplorable a State of Wretchedness, till such Time as those intense, merciless Flames shall have thoroughly refined their Souls by purging, racking off, and consuming all their Defects; when the Almighty will most graciously vouchsafe to be appeased, and to put an End to their Sufferings. *Then*, will he be pleased to permit those *purged* and *purified* Transgressors to call upon our *Mediator* and *Redeemer*, the beatified Prophet *Mahomet*, and will give him Leave to descend from his blissful Mansions in Paradise to see his penitent Sufferers. *Tken!* O happy, O welcome *Then!* will the mighty *Intercessor* come down from Above, with Orders to the Angel, whose Office it is, to re-expand those dreadful Gates, and to lay open to his View the Caverns and Abysses of Hell, where such a doleful Scene of Horror will be exposed to his Sight, that his very Heart will be ready to melt away! The tormented *Faithful*, joyful amidst their Misery to behold that longed-for Countenance, precipitately advancing towards their beloved Prophet, as near as shall be permitted them, their Faces and Limbs smoaked, black and horrible to behold, prostrating themselves in his Presence, with great Signs of Contrition, will, in the following Terms, implore him to intercede for them with their Almighty Creator.

The



The PETITION *to the* PROPHET.

O *Mahomet*, our *Protector*! our *Bulwark*! our *Wall*!
 “ our *Defense*! O thou, who art our only *Re-*
 “ *fuge*! Who alone canst be the Instrument of our Delive-
 “ rance from this grievous, miserable Obscurity! Thou Sun
 “ amidst our Darkness; O thou, whom God did create, as
 “ it were, on purpose to intercede for us on this Day!
 “ This is a Duty, an Obligation incumbent on thee!
 “ This is the Day on which thou art to make appear
 “ thy great Merit, and what thou art capable of per-
 “ forming! Our Offences have, alas! been many; yet
 “ thou knowest that our long Sufferings now intitle us
 “ to thy Lord’s Clemency, as thou hast promised unto
 “ us! Thou art sensible, that the far greatest Numbers
 “ of us have implicitly believed in thee, and thy Doctrine;
 “ have called upon thy Name without having seen thy
 “ Face, or heard thy Voice, in the Earthly World; and,
 “ notwithstanding, our *Ballance* hath been over-poized
 “ by our *Bad-Deeds*, yet we have thy Word for our Re-
 “ demption! Hast thou now forgotten and abandoned us in
 “ our extremest Necessity! At a Time when none other
 “ *will*, or *can*, avail us, but thou alone! To thee, and
 “ only thee, O blessed *Mahomet*! belongeth this Privi-
 “ lege of *Intercession* for our Release! For thee, and for
 “ none but thee, hath this distinguishing, this singular
 “ Superiority been reserved, through the superior Portion
 “ of Grace with which the Omnipotent Lord, who sent
 “ thee, hath vouchsafed to endow thee! That Benevolent

“ Lord, who forgetteth not to shew Mercy to Offenders,
 “ who have believed in His Sacred Name, after they
 “ shall have attoned for their Transgressions! We sup-
 “ plicate, we implore thee, therefore, O our *Mediator*!
 “ Go to that Benign Monarch, and offer up, before His
 “ Immensity, thy Supplications in our Behalf; since thy
 “ *Intercession*, at the Foot of that Throne, will be of such
 “ Efficacy; since thine, and our Lord! our King! our
 “ God! will, assuredly, not deny any Thing which thou
 “ canst request! On this Day thou, and thou alone, wilt
 “ be heard! To thee alone hath been granted what
 “ to so many had been refused! Intercede then, O be-
 “ loved *Apostle*! with the Lord of all Mercy, that He
 “ will vouchsafe to have Compassion on us, and to deliver
 “ us out of Hell and its Torments. We are sensible of
 “ the Heinousness of our Guilt, and our Errors, and hum-
 “ bly implore, that we may be thought proper Objects of
 “ His Divine Clemency. By how much the greater have
 “ been our Crimes, by so much the more meritorious and
 “ conspicuous will be thy *Mediation*. Alas! our Entrails are
 “ on Fire! Our very Hearts, with our so long continu-
 “ ing amidst Flames, are already reduced to Cinders! Our
 “ Tears have, long since, been quite exhausted, and dried
 “ up, with a too unequal Degree of Heat, wherein we
 “ have sojourned, and in lieu thereof we have shed
 “ Drops of scalding Blood, and the Fountains even of
 “ that are without Moisture, and will, alas! now, flow
 “ no longer! Consider, that solely in thee we place our
 “ Hope, our whole Confidence! In thee, alone, is our De-
 “ pendance, on Account of that compassionate Love and
 “ Affection which is so innate in thee, and which thou,
 “ in particular, didst bear unto us, who, though unworthy
 “ Members thereof, are still of thy own Flock! *Com-*
 “ *passion, Commiseration, and Thou*, are one and the
 “ same Things; nor was it for nothing thou hast acquired
 “ the Title of the *Compassionate Mediator*! The very
 “ Letters,

“ Letters, the Characters of which thy blessed Name is
 “ composed, sufficiently exemplify *who thou art*, and *what*
 “ are thy Properties ! Have Pity on us, beneficent Leader !
 “ since *Beneficence, Pity*, and thy Name, bear so near an
 “ Affinity with each other !

The relenting *Prophet*, his Eyes flowing with Tears, will immediately depart ; and, hastening to return to the Place from whence he came, shall most earnestly supplicate the Lord for his afflicted Petitioners. His *Mediation* will be most favourably accepted ; he will obtain his Request ; and even more than he shall ask will be granted : Since we know, at his Birth, and even many Ages before, that God hath promised to bestow on him more Mercies than he shall request, on that Day of his *Intercession* ; insomuch, that he shall redeem his People from their wretched Tribulations, and he shall obtain that Grace, not only for such Transgressors, whose *Scale of Sin* shall have been found to outweigh their *Scale of Merit*, but even for those abandoned Sinners, who shall have never done one single Grain of Good while they had the Breath of Life within them, provided they shall once, during their Lives, have *testified* the UNITY of GOD, by pronouncing that Fundamental Article of the *Mussulman* Belief, *viz. There is no GOD but ALLAH, and MAHOMET is His APOSTLE.* *

* My *Mussulman* here delivers nothing but what all who are ever so tolerably well acquainted with the *Mahometan* Tenets, must needs know to be genuine ; whereby it sufficiently appears, that they have full as little *Charity*, for those who dissent from their Sect, as have the *Romanists* themselves. — I remember to have, more than once, heard a very wicked *Mussulman*, who, I have Reason to believe, was guilty of every Vice in, and even out of Nature, make Answer to certain *Christians* and *Jews*, who had some Intimacy with him, whenever they upbraided and reprimanded him mildly with

his reprobate, profligate Life, and asked him, *Whether he did not think he should go to the Devil! Perhaps I may* (said he) *say, I fancy I shall go to Hell Fire: But after I have lain there frying for some Time, I do not well know how long, I shall be begged out again, and carried to Sidi Mahomet's Bosom in Paradise, you Cuckolds you; that is more than any of you Unbelievers can ever pretend to, or hope for, except you will say as I do; and then he would most devoutly lift up his Eyes, extend upwards the Fore-Finger of his Right-Hand, and repeat that Sentence.— This, though from the Mouth of a professed Libertine, is certainly the unanimous Sentiment of all Mahometans in general: For they loudly, and vehemently exclaim against the Christians of all Sects, the Idolatrous Pagans, and even the Jews themselves, whom they utterly despise, and look upon as the vilest, and most abject Part of the whole Creation; saying, That were they not actually blinded, nay, stupified by the Devil, they would never stand so much in their own Light, but would perform a Task so easy, as is the pronouncing those efficacious Words, at least once in their Lives; since, let them do what they will afterwards, they are certain of being included in the Number of the Faithful, and consequently, of not remaining, to all Eternity, in Hell Flames, which, without that, they must infallibly do.*





OF THE
MONTHS, or MOONS,
OF THE
Mussulman YEAR;
WITH
An ACCOUNT of what Fasts, Festi-
vals, &c. *are, by every True-*
Believer, to be observed.



THE remarkable and most memorable Days contained within the whole Year, as it is divided into *Moons*, by our *Arabian* Progenitors, those Days whereon such inestimable Tokens of Divine Benevolence descended from Above to our beatified *Prophet*, to the unspeakable Benefit of Mankind, but more especially of the Followers of his Sanctified Law and Precepts, are these which I am about to specify, if the Benevolent Lord will

will vouchsafe to continue my Breath and Strength, to enable me to go through with the Undertaking, which, He well knoweth, hath no other View than what tendeth towards the Exaltation of His Holy Name, and the farther Publication of His immense Benignity, among many who are so wretched as to be kept in Ignorance of what it so highly, and so nearly, concerneth them to be instructed. The Names of the *Moons*, or *Months*, in the Language of our Fore-Fathers, are as follow.

I. <i>Moharam</i> .	VII. <i>Rejep</i> .
II. <i>Sefer</i> .	VIII. <i>Shaâban</i> .
III. <i>Rabi el Aweh</i> .	IX. <i>Ramadan</i> .
IV. <i>Rabi el Ackbir</i> .	X. <i>Shewal</i> .
V. <i>Giumad el Aweh</i> .	XI. <i>D' el Kadah</i> .
VI. <i>Giumad el Ackbir</i> .	XII. <i>D' el Hagiak</i> .

I.

* In order to proceed regularly, we must begin with the First, being the noble and most excellent *Moharam*, superior to several of the rest, in Excellency and Merit, but inferior to none, since this whole blessed Month aboundeth with an Infinity of Benedictions; the *Almighty* having created all Things in the utmost Perfection; but more particularly, He seemeth to have been more than ordinary exact in His first Productions.

If, O *Believers*! in light and frivolous Matters, such as the Affairs of this transitory Life, we use an Exactness, wanting little even of Superstition, beginning almost every Thing we take in Hand, at those Times and Seasons, handed down to us by Tradition, as proper and convenient;

* See Vol. I. Page 80.

If, I say, in what concerneth Worldly Interest, we are so indefatigable, so sedulously careful, so eager in accumulating Wealth, so strenuous in erecting and embellishing Structures, so curious in planting our Gardens and Orchards, so diligent in improving our Fields, so nice in cutting out and making our Apparel, so circumspect in our Traffickings, buying and selling with all imaginable Caution, generally observing Days, and even Hours, looked upon to be fortunate, or unlucky, in all we meddle with, though we are certain, that the Things of this World can only interest the perishable Body, and nothing affect the immortal Part, nor can we be ignorant of there not being ought here below but what is transient and unstable: If, I say, O *Mussulmans!* we are so superstitiously mindful of what only concerneth our Bodies, with how much more Ardor ought we to apply ourselves to what tendeth to the Welfare of our Souls, on which wholly dependeth our everlasting Felicity? Ought we not to lay our Foundation, for that unavoidable Juncture, with good and laudable Beginnings, with virtuous and unblameable Works, purifying our Consciences, correcting our Manners, and amending our vicious and neglectful Lives, ever using the utmost Vigilance and Circumspection, and to take Care that the Means we use to get a Livelihood may be intirely irreproachable?

Certain it is, That except we take some Care about our Bodily Affairs, we cannot sustain Nature, but our Days will be at a Period sooner than they would otherwise have been; nor can we answer, to our Great Creator, the letting slip one Day of our whole Lives, without having therein done something tending either to our Spiritual or Temporal Benefit: And since it is an indubitable Truth, That on one of the Days of the Year, and consequently on one of those of the Weeks we must infallibly pay the Debt due to Nature, and render Account, before the
Just

Just and Supreme Judge, of all our past Actions, and, if we will be but at the Trouble of recollecting our Memories, we may call to Mind, That in *Seven* Days, the Omnipotent created the World, and whatever is therein included, and that as many Days will put an End to, and annihilate every Thing that hath Life : I say, therefore, since on one of the Days contained in the Week, we must inevitably die, but are all wholly uncertain on which of them our Hour is to come, with what Caution, with how serious a Reflection should we enter, not only on each Year, each Week, nay, each Day ? having perpetually fresh in our Memories, what the Just and Royal Prophet *Daoud* (*David*) was so frequently accustomed to repeat, *I expect, O Lord every Hour to be that on which I am to be called to Account.*

Alas ! How many begin the Week on the Day of *El Had* (*Sunday*) in perfect Strength of Body and Mind, fully expecting to see it out, but are cut off before they arrive at the Midst thereof ! Let us, therefore, every one of us, to avoid the Terrors of such a Surprise, as it needs must be to the Unprepared, begin and end our Years, Weeks, Days, Hours, nay, Moments, in the Service of Him who governeth all Times and Seasons. — As to the Year, let us enter upon it with Festival and Rejoycing, it being the first Festival Day. The Third Day of this first Month *Moharam* must be celebrated with the greatest Regard, it being ONE of the SEVEN Days contained within the Year's Circumference, on which descended, upon our Sanctified *Prophet*, Mercies and Advantages, tending, in the highest Degree, to our unspeakable Benefit.

Those Days are to be kept in strict Fasting and Abstinence, according to their exceeding Merit, and as we are enjoined, by all our Teachers, to do, with the greatest
Deference

Deference and Regard, the Excellencies thereof far surpassing our Comprehension.

The *Second* of *these* is the Tenth Day of this *Month*, the excessive Merit of which is sufficient to stupify our Faculties with the very Thoughts, of the great and wonderful Works which the Lord hath been pleased to accomplish on that selected Day: But that my distressed Brethren, the *Mussulmans* of these Realms, may be acquainted with some of its innumerable Excellencies and Prerogatives, it is convenient that I give some Hints of the most memorable.

This great Day is called, The Day of *Asbora*, whereon the Supreme Monarch gave Being to all the most signal and most perfect Part of His Creation. On *this* Day He created the Throne, the Seat of his immense Glory. He, on *this* Day, gave Existence to that Sacred and Mysterious *Light* which adorned the beauteous Fore-heads of our holy *Prophet*, and his illustrious Progenitors. He created the Heavens, filling them with their Angelical Inhabitants, illuminating them with the resplendent Sun, the Moon, Stars, and with all the rest of the Signs and Planets. He, on *this* Day, created Paradise, adorning it with Glory and Delights, and planting it with his own Sacred Hands: *Imagine, Mortals, what a Place, what a glorious Station it must be!* On *this* Day, He created the *Table* of His Decrees, together with the Heavenly *Pen*, commanding, that it should write all those Divine Dictates which are contained in the Holy *Alcoran*, that definitive *Seal* of all Goodness and Sanctity. On *this* Day, God, with His own Almighty Hand, wrote the *Tourat* (the *Pentateuch* of *Moses*). On *this* Day have descended numberless Mercies on the Sons of *Adam*. It was on *this* wonderful Day, that the Lord fixed the Firmaments, digested the indigested

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indigested Mass of *Chaos*, levelled its rugged Surface, and adorned it with Trees, Plants, and Flowers; gave Being to the Waters, both *fresh* and *bitter*, prescribing Boundaries, and Limits, to their Currents. On *this* Day, He formed our first Parents: He, on *this* Day, took up *Edras* (*Enoch*) to Paradise, on Account of the Perfectness of his Integrity. On *this* Day, *Abraham* was delivered from the Fire, *Yousouf* (or *Joseph*) from the Pit, *Faraon* (*Pharaoh*) perished in the Waves, *Ayub* (*Job*) was cured of his loathsome Leprosy, *Daniel* was freed from the fiery Furnace, and the Lion's Claws. On *this* Day, God pardoned *Adam*; and on *this* Day, the Ark, which was built by the Righteous *Noah*, stood still on the Summit of the high Mountain. On *this* Day it was, that the beatified *Isa* (*Jesus*) was born, as He likewise, on *this* Day, passed away from among the abominable *Jews*. It was also on *this* Day, that *Jonas* came out of the Whale's Belly; and on *this* Day, the Lord was pleased to give to *Zacharias* the Son which he so much desired, the blessed *Yakia* (St. *John* the Baptist) memorable for his great Piety, and for the exemplary Austerity of his Life. On *this* Day *Tobiab* recovered his Sight; and on *this* Day the *Israelites* were delivered from their miserable Captivity under the *Chaldeans*.

These, with an Infinity of other immense *Mercies*, which the All-powerful Creator hath, of His endless Bounty, been pleased to pour down upon Mankind on *this* most memorable Day, have induced the *True-Believers* to observe, with Veneration, Festival and Rejoicing, two other Days, *viz.* That which precedeth, and that which succeedeth it; that is to say, the Ninth and the Eleventh, which Days are ordained to be celebrated with peculiar *Salaes*, and which consist of Four *Raccaes*, with the Repetition of the *Chapter* of *Alhamdu* before each, together with
Fifty

Fifty *Culte Allahs*, &c. to be performed at the Hour of *Adobar*, or rather between *Adobar* and *El Aâfer*.

II.

The *Month* which followeth *Moharam*, is *Sefer*, and is the *Second* in Number of the Twelve, whereof the Year is compos'd. It hath not any set, or obligatory Fast, or Festival: But, whosoever will spontaneously keep as Fasts, and Days of Devotion, the Thirteenth, Fourteenth, and Fifteenth Days thereof, shall, by so doing, inance his Merit so far, that at the Day of Judgment he shall have the Weight of his *Scale* of Sin very much alleviated. Those Days, in every *Month*, carry with them great Weight, being much regarded by the Angelick Choirs, and therefore ought to be held in more than ordinary Deference by us Mortals, Inhabitants of these Lower Spheres.

III.

After this *Month*, the next in order, upon which we are to enter, is *Rabi el Arwel*, on the Twelfth Day whereof was born our mighty and magnanimous Chieftain, the great Prophet *Mahomet*, and the Night which precedeth it is celebrated with great Solemnity, Festival, and Rejoicing, Illuminations and Purity, praising the Lord of all Bounty for vouchsafing to deliver us out of Darkness, and to free us from the Snares of the malevolent *Satan*, by sending us such a Prophet, and such a Law. On that blessed Night, the Heavens, the Earths, and the Seas, were all illuminated with unusual Splendor; in Remembrance whereof, the Followers and Partizans of that renowned Chieftain light up Lamps and Tapers.

“ This

" This is sufficient, O *Mussulmans* ! to induce us all,
 " upon that memorable Day, to celebrate his Festival after
 " the best Manner we are able, and to do to his holy
 " Name all the Honour that shall be in our Power ! Who,
 " amongst us all, can be so inconsiderate, as to sleep at
 " such a Time ? Let us rather call to Mind the immense
 " Obligations we have to our Sanctified Leader, and the
 " Favours, and Assistance, which we are still in Hopes of
 " obtaining from him ! "

IV.

Rabi el Arwel being ended, the succeeding *Month* is
Rabi el Ackbir, in which there is not any particular Day
 of Note.

V.

Neither is there any in the following Month of *Giumad*
el Arwel.

VI.

Nor have we any thing to expatiate on in the Sixth
Month, which is that of *Giumad el Ackbir* : So that what
 we have farther to treat of is concerning the selected
 Days, which are contained in the Six remaining *Moons*, or
Months.

VII.

* The next, upon which we are to enter, is the famous
Rejep, a *Month* wherein a Thousand profound Mysteries,

* See Vol. I. Page 80.

the Source and Fountain of * Rest, from Times immemorial, and the Vein, from whence flow innumerable Benefits. This *Month* is wholly dedicated to the Almighty, the Lord of all Mercy, as worthy of that Dedication, upon Account of the infinite Merit and Grace wherewith it aboundeth; and it is therefore intitled *G O D's Month*: And notwithstanding the other *Months* are, likewise, all of them, *God's Months*, His Divine Majesty was pleased, in particular, to adopt *this* as His own; so that, to specify the peculiar Nobility of this venerable Month, and the Honour it is to be so happy as to be born therein, there needeth no farther Arguments; its Title alone being more than sufficient to give every one a full Idea of its Excellency, and to induce all *True Believers* to consecrate its Nights to Cleanness, and Abstinence from all Impurities, and its Days to Fasting and Devotion: For what greater *Emphasis* can possibly resound, either in Heaven, or in Earth, than that of *G O D's own Month*? O *Mussulmans*! who is able to open his Lips, to mention this glorious Appellation, without Awe and Reverence?

The Third Day of this peculiarly dignified *Month* is *ONE* of the *SEVEN* above-mentioned Days, and is the *Third* in their Number. On it descended from Heaven the First *Chapter* of the ever-honoured *Alcoran*. In this holy *Month*, there is, also, another of *those* distinguished Days, *viz.* the Twenty Seventh, and which is the *Fourth* of the *SEVEN*. In this *Month*, the *Seventh* of the *Twelve*, besides our ordinary Devotions, are to be performed Thirty *Raccaes of Grace*, after this Method: Ten on the First Day, Ten on that which interfereth in the

* See Vol. I. Page 80.

† See Vol. I. Page 23, 43, 61. in which the Signification of the Word *Racca* is likewise given.

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Midst thereof, and Ten on its last Day ; at the Conclusion of every Ten of which, Fifteen *Affalames* (*Salutations*) must be given, and at each *Racca* the whole Chapter of *Alhamdu*, &c. must be repeated once, that of *Culhu Allahul al Kiferina*, &c. Ten Times, and *Culhu Allahua Hadu*, &c. Thrice.

VIII.

This Sacred *Month* being at an End, we next enter upon the Eighth, which is very little inferior to it in Excellency and Merit ; I mean the illustrious *Month* of *Shaban*, dedicated, with all its Purity, to our beatified *Prophet* and *Leader*, the pious *Mahomet*, as is that which precedeth it to his and our Omniscient Creator. Concerning the Transcendency of the Merit of keeping this *Month* as a strict Fast, the Prophet hath summed up such a large Catalogue, that there is scarce any Tongue able to express it ; any Part of the Whole devoutly observed, intitling the good *Mussulman* to innumerable *Indulgences*. And its very Name, or Denomination, is enough to explain the Value and Purity of this privileged *Month*, without entering upon unnecessary Harangues, in order to set forth what is so demonstrably evident. What we are indispensibly called upon to regard, is the Fifteenth Day, which is the *Fifth* of the before-cited *SEVEN*, the Night whereof, I mean that which precedeth it, beareth for Title, *The Night of Tabor*, (*Purification*) because, as we are taught by our *Aalims*, or *Doctors*, whether we have Occasion to purify our Bodies, by *Immersion* or not, the making ourselves intirely clean on that Night, infallibly carrieth with it the Merit of a whole Year's Cleanness. In particular, it regardeth such who happen to die in Places where they had not Conveniency to prepare themselves for their Graves by the usual *Purification* by Washing, either before Death, or after, or if they had Conveniency, and

At-

Attendants in their Sickness to do it for them, yet they had not Strength to endure it; to such, I say, the Efficacy of this Night's *Purity* standeth them in the same stead as if they had then *purified* themselves with their own Hands; nor is it of small Account to the Living: So that, those who break their Rest this Night purposely to keep themselves pure and undefiled, shall indubitably be intitled to an ample Portion of Mercy and Indulgence from the All-merciful Lord. On this memorable Night are spontaneously to be performed, by every good *Mussulman* who is ambitious of reaping those Advantages. One Hundred *Raccaes*, with Fifty *Assalames*, and in each *Racca* One *Alhamdu*, and Eleven *Culbu Allabua Hadu* are to be repeated, after which, Pardon is to be implored of God for our Omissions and Frailties.

Farther on in this Month, the Twenty Seventh is a remarkable *Holiday*, and on the Evening which precedeth it, is to be performed a *Sala of Grace*, consisting of Four *Raccaes*, in each of which the *Chapter* of *Alhamdu* is to be repeated, and after it that of *Ida Zinzilat el Aârde*, &c. and *Culbu Allabua Hadu*, &c. Twenty Five. The Time in which this *Sala* is to be performed, must be the Hours intervening between *Magrib* and *El Ashak*, or *El Atema* (or *Sun-set*, and *Bed-Time*). Having concluded those *Raccaes*, &c. with all the accustomed Prostrations, &c. as at other Times, the *Believing Suppliant* must fall prostrate, with his Forehead touching the *Carpet*, *Mat*, or whatever else he hath been praying on, and must recite the *Chapters* of *Alhamdu*, *Culhua Allabua Hadu*, and * both the *Culhuaoudu's*, each Thrice; and when he raiseth up his

* Two short *Chapters* out of the *Alcoran*, frequently repeated in their daily Devotions, one beginning *Culhua oudu be Rabbi el Nasi*, and the other *Culhua oudu be Rabbi el Falaca*.

Head from that prostrate Posture, after having given the accustomed Praises due to G O D and the Prophet, let him say, *La hau wa la carwat illa billake el aâli el aâdim!* i. e. *There is no Power, no Strength, but in God, the most High, and the All-powerful!* This must be uttered with the utmost Reverence, the Eyes firmly fixed downwards.

IX.

* No sooner is this honourable Month expired, but the chosen, the venerable *Ramadam*, the Ninth among the Twelve, immediately displayeth its triumphant Banners. This is the holy *Month* which hath, by the Almighty's own Finger, been pointed out to our Prophet, and to all his faithful Adherents, to serve as a Mark of Distinction, whereby they may be known from all other People. It is one of the unfathomable Mysteries of God, why so distinguished a *Month*, as is this, was not honoured with the First Station in that Number! Who is capable, O Believers! of giving you a compleat Account, nay, even the least Similitude, of the stupendous Excellencies of this most reverend *Month*. Not except, to assist me, I was endowed with the Oratory and Experience of *El Hassan*, the Learning of *Alou el Khaber*, the Eloquence of *Catredata*, the Language of *El Gazeli*, the Floridness of *Ben Arabi*, the Similes of *Avicenna* (*Ben Sina*) the correct Style of *Omar Bey*, the Sentences of *El Moradi*, the Wit of *Ben Ruiz*, and, together with all these, the Knowledge, the Wisdom, nay, the Inspiration of *Solomon*, and should write with the Pen, the Exactness, and the Prudence of *Othoman*; and even then, perhaps, I shall come far short of what might justly be said in its Praise. But, alas! where Capacity is

* This Month is likewise called *Sheher el Sabr*, or the Month of Patience. See some mention of it in Vol. I. Page 51, 52.

wanting, it will be in vain for any one to attempt to expatiate, at least to the Purpose, upon Themes of so sublime a Nature, be his Desire ever so ardent, or his Intentions ever so sincere! I therefore freely acknowledge myself to be utterly incapable of giving any reasonable Account of the amazing Mysteries with which this ever venerable *Month* throughout aboundeth, its *Grandeurs*, or its Nobility. I, however, intreat all *True-Believers*, who may happen to read these my unpolished Lines, that they will favourably receive these my feeble Endeavours, upon account of the unfeigned Integrity of my zealous Ambition of being instrumental towards the Instruction and Edification of such as may be yet more ignorant in these important Obligations, so conducive to our future Happiness, than myself. Since, therefore, I say, I am destitute of the Qualifications requisite for the delivering, in Terms answerable to the Sublimity of my Theme, any Part of what it deserveth, I shall avoid attempting to enter upon tedious Harangues, thereby exposing my Want of Talent, and only lay down, in the best Manner I am able, what I have been taught concerning what all *Mussulmans* are bound to observe during this holy *Fest of Ramadane*.

First, then, we are intirely to govern and keep in absolute Subjection our Tongues, our Senses, and all our Faculties, deporting ourselves in such Manner, that we may give apparent Indications of the Contrition and Purity both of our *inward* and *outward* Man.

“ O! may the Lord of all Knowledge, who is throughly
 “ acquainted with our Frailties, and who, alone, sustaineth
 “ and supporteth both us and every Thing which He hath
 “ created, so guide and direct us, and so enable us to
 “ walk in the Paths of his Divine Law, that even the
 “ misbelieving *Infidels* themselves may, by our laudable

“ Example, be encouraged and induced to embrace a Faith
“ of such irreproachable Purity.”

Let not any, but more especially a *Mussulman*, imagine, that this solemn *Fast* of ours consisteth only in a strict Obligation wholly to abstain from Eating, Drinking, and the like, from before the Dawn till after *Sun-Set* ; no, — all our Faculties and Senses must partake of the Abstinence; our Eyes, our Tongues, our Ears, our Hands, our Feet, nay, our very Thoughts must be bridled in with strong Reins. They must all be absolutely resigned to the Obedience of that All-potent Sovereign to whom they are indebted for their Existence, and intirely employed in His Service. At this Time, much more than at any other, all their natural Impulses must cease, or at least be vigorously resisted ; all vicious Inclinations must be strenuously repelled ; no avaricious Thoughts, no Thirsting after what belongeth to another, must find the least Corner in a *Believer's* Breast ; all Disputes, Quarrels, Animosities, Resentments, Envy, Hatred, Malice, Enmity, Ambition, Violences, Partiality, Controversies and Parties must wholly belaid aside, and buried in utter Oblivion. Our Souls must groan at the Remembrance of our Omissions, Sins and Iniquities, and, with contrite Hearts, we must resolve upon future Amendment. We must set *Satan* at Defiance, and, by so doing, his Torments will be increased, at which every good *Mussulman* ought to rejoice, and render Praise and Glory in abundance to Him who hath been so gracious, as to endow him with the Prudence, to become sensible of his Errors, to his own unspeakable Benefit, and at his implacable Enemy's Cost.

The Night which interveneth between the Twenty Sixth and Twenty Seventh of this Sacred *Month*, a Night of
Glory

Glory and Content, is called † *Leilat el Cadri*, or, *The Night of Power*, a Night which is expressly said to be of more Value than a Thousand Months, and not without sufficient Reason; for on *that* Night descended the greatest and most estimable Mercy upon the Sons of *Adam*, that ever came down to them since the Formation of the Heavens and the Earths; which was that inestimable Token of Divine Love, the honoured *Alcoran*, brought from the Celestial Mansions to our great Prophet, the matchless *Mahomet*.

This Night is solemnized with Hymns and Rejoicings, together with a solemn *Sala* consisting of Four *Raccaes*, in each of which must be repeated One *Alhamdu*, One hundred *Wa-inzilana's*, and Twenty-five *Culhukua's*: And to conclude this holy Month with Honour, on the Vespers of the succeeding *Pasqua*, every *Mussulman* ought to perfume his Habitation and Apparel with Fumigations, &c.

N 4

of

† High Encomiums and wonderful Things, are, by the zealous *Mussulmans*, related of this Night, but, as I have observed somewhere else, their Year being *Lunar*, I am not able to conceive how they can bring to bear, what they tell of this or any other of their *Memorable Days and Nights*. They all hold, That some Time on this Night, the Firmament is opened for a Moment or Two, and the Glory of God appears visibly to the Eyes of those who are so happy as to behold it, at which Juncture whatever is asked of God by the fortunate Beholder of the Myseries of that Critical Minute, is infallibly granted. This sets many credulous and superstitious People upon the Watch all Night long, till the Morning begins to dawn. It is my Opinion, that they go on full as wise as they come off; I mean from *standing Centinel* for so many Hours: tho' many Stories are told of People who have enjoyed the Privilege of seeing that miraculous *Opening* of the Heavens, of all which, few have had Power to speak their Minds till it was too late, so great was their Ecstasy. But one Passage, pleasant enough, was once told me by a grave elderly Gentlewoman at *Costantina* in *Barbary*. There was, not many

of the choicest and most fragrant Drugs, and Bathing himself afresh, whether he hath Occasion for it or not, to repair to the Place of Worship, saying at his Entrance, *Subhan Allah* (Almighty God!) Thrice, after which, by way of Salutation, he must say to this Effect; “ All
 “ Praise, all Glory be to Thee, O most High! I salute
 “ *Gabriel*; I salute *Michael*; I salute *Israfiel*; I salute
 “ *Azrael*, thy beloved Ministers; I salute the glorious
 “ Cherubims who sustain and carry thy *Throne*, and all
 “ the Choirs of blessed Angels which thou hast created:
 “ I likewise salute our Parents *Adam* and *Eve*.” After

many Years before my Time, said she, in this Town, a *Mulatta* Wench, belonging to such a great Family, (naming one of the best in the Town) who, being quite out of Love with her woolly Locks, and imagining that she wanted nothing to make her thought a pretty Girl, but a good Head of Hair, took her Supper in her Hand presently after Sun-set, and, without letting any Body into her Secret, stole away, and shut herself up in the uppermost Apartment in the House, and went upon the Watch. She had the good Fortune to direct her Opticks towards the right Quarter, the Patience to look so long and so stedfastly, till she plainly beheld the Beams of Cœlestial Glory darting through the amazing Chasm in the divided Firmament, and the Resolution to cry out, with all her Might, *Ta Rabbi, Kubbar Rassi*; i. e. O Lord, make my Head big! This Expression is, figuratively, not improper to pray for a good Head of Hair. But, unhappily for the poor Girl, it seems, God was pleased to take her Words in their literal Sense; for early in the Morning, the Neighbours were disturbed by the terrible Noise and Bawling she made, and they were forced to hasten to her Assistance, with Tools proper to break down the Wall about her Ears, in order to get her Head in at the Window, it being grown to a monstrous Magnitude, bigger in Circumference than several Bushels, I don't exactly remember how many; nor am I certain whether she survived her Misfortune or not. Be it as it will, it was a very unhappy *Lapsus Linguae*, for it is universally thought in those Parts, that had she spoken as she ought to have done, she had never been converted into a Monster, and would have had the finest Tresses in all *Africa*. In the *Alcoran* it is said of this Night, *Leilat el Cadri Kheire min else Shaours*; that is, *The Night of Power is better than a Thousand Months*.

this,

this, he must perform Two *Raccaes*, which are to consist of One *Alkamdu*, and *The Immensity of thy Throne*, the *Culhuakua*, and the *Idajia*, each of which last Three Chapters are to be repeated Seven Times. Having concluded, he must ask of GOD to give him Grace and Strength that he may increase in Virtue, Piety and good Works, intreating his Divine Majesty to accept of his Fast with a Benignity answerable to the Unfeignedness with which he offered it, imploring and confiding, that his Heavenly Benevolence may never be a Moment absent from him. “ *That*, my Brethren, is what alone doth, and can
“ sustain us; we have *it* continually about us, and while
“ we are accompanied and supported by *that*, we need not
“ fear any Danger; but we must not neglect to use our
“ best Endeavours to merit such a Protection.

X.

When this beatified and most honourable *Month* is at an End, we next enter upon *Shewal*, being the *Tenth* of the *Twelve*. Its Three first Days are *Pasqua* and Days of Festivity, or Rejoicing, in Honour of *Ramadam*, on which the *Mussulmans* sing Divine Hymns, and Praises, upon their *Faith* and its Purity. The First Day having passed in Mirth and Feasting, the Two remaining Days of the *Pasqua* are Days of exceeding Merit and Advantage to all such as are disposed to keep them as *Fasts*, and consecrate them to Devotion, each of them carrying with it the Value and Indulgence of an intire Year of ordinary Days so employed. There is not any thing else remarkable in this *Month*.

XI.

The next upon which we are to enter, is *D' el Kadab*, the *Eleventh* of the *Twelve*. It containeth one memorable
Day,

Day, which is the Twenty-fifth, and is the *Sixth* of the SEVEN before spoken of.

XII.

We are now to treat of *D'el Hagiah*, the *Twelfth* and last *Month* of the Year, and which is not inferior to the First in any respect. Its *Ninth* Day is called *Arafa*, concerning which, the Sacred Writings of our Law record such incomprehensible Mysteries, that would induce us to believe, that it cometh little short of the venerable *Ashora*, in the First *Month*, on which heretofore such amazing Events came to pass. This Day is the *Seventh* and last of the *Selected SEVEN*, every one of which whoever shall keep as a strict *Fast*, shall, for each, infallibly obtain the Indulgence and Remission of Sin which he might claim for a whole Year of other Days.

“ But why should I dwell any longer upon re-capitulating
 “ the great Merits and Excellencies of those Graces and
 “ Mercies, since abundantly more are included in the Pro-
 “ mise and Covenant of the Almighty Sovereign, wherein
 “ he graciously offereth us an Infinity of unspeakable
 “ Glory, and eternal Bliss, provided we observe His
 “ sacred Precepts, among which the honouring these
 “ distinguished Days is certainly of no small Moment.
 “ Doth not the munificent Creator positively assure us,
 “ That no Pen in the World, were it to write dry the Seas,
 “ Rivers, Fountains and Springs of the Earth, can ever be
 “ able to enumerate the Thousandth Part of what is in-
 “ cluded in that His bountiful Covenant? Are we not told,
 “ that the Mercies to which we may lay Claim, are more
 “ numerous, or rather numberless, than the Sands of the
 “ Seas and Deserts, the Drops of Rain, or the Plants on
 “ the Surface of the Universe? That they are far more
 “ weighty

" weighty than the Mountains, more glorious than the
 " Sun, Moon, Planets and Stars, more precious than all
 " that is contained within the Circumference of all the
 " *upper* and *lower* Orbs? In a Word, what may not
 " GOD's People hope for from His Promise? Let every
 " *Mussulman*, therefore, rouse up himself, and shake off
 " his Lethargy; let him gather, nay, force Strength out of
 " his natural Weakness: Let him not suffer such inestimable
 " Jewels to slip out of his Hands, such an Angelick Inhe-
 " ritage as we are here offered by the Observance of these
 " *Fasts of Grace!* Take Notice, I beseech ye, that our
 " compassionate Lord and Owner hath plainly told us in
 " the ever-venerable *Alcoran*, That, in the *Day of Terror*
 " and *Affront*, the Regard we have shewn to these sacred
 " Precepts will prove an exceeding great Alleviation to our
 " Pains and Sufferings, a great and most welcome Shade
 " to us against the scorching and insupportable Heats,
 " and a mighty Rampart against our Confusion and Con-
 " sternation.

The *Tenth* Day of this blessed *Month* is the Festival,
 the *Pasqua* of *Corban*, otherwise called * *Adabea*, in Ho-
 nour of *Abraham* and his † Sacrifice. This Festival con-
 sisteth

* See *Vol. I. Page 173.*

† See *Vol. I.* in the Life of that Patriarch. For a more
 particular Account of what Ceremonies, &c. are used by the
Pilgrims at *Mecca*, and in its Neighbourhood, see the *English*
Version of Reland upon *Mahometism*, in a Treatise annexed
 thereto, from *Page 125* to *136*. Some Particulars are explained
 in *Vol. I.* See the Notes from *Page 120* to *130*, as are their
 Washings before Prayer in *Ibid. Page 46, 55*. Though I would
 willingly refer the curious Reader to the before-mentioned
 Treatise annexed to the *English Version of Reland*, where he
 will find a very good and exact Account of the Ceremonies of
 the *Mahometan Pilgrims*, with curious and judicious explana-
 tory Notes upon several material Passages, yet I cannot but
 take

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fifteth of Four Days successively, Days of Satisfaction, Rejoicing and Content, wherein both Soul and Body are exhilarated. The Sacrifice must be of a Creature lawfully to be Eaten, elected from the Drove, or Flock of those who have them, or purchased by those who have none of their own; and it ought to be in good Case, sound and healthy; and the Ceremony performed at the Hour of *Adoah* (in the Forenoon, when the Sun is half-way advanced

take Notice here, that in *Page 133, 134.* there is a Note, in which, for the first Fourteen or Fifteen Lines, the Learned Gentleman who was the Author of those Notes, has been so far misinformed, that there is scarce a Syllable of Fact in them. To prevent such Readers, as, upon my Recommendation, may have the Curiosity to consult that Book, from falling into the like Errors; I shall here transcribe that Part of it which is really altogether erroneous, and afterwards put it into such Words as are wholly and essentially requisite to make those Lines Fact. In that Gentleman's fabulous Terms it runs thus;

(a) "*Sacrifices.*— With them a *Sacrifice* is called in *Arabick* " K O R B A N, which is wont to be killed at the Time of " *Beiram*, or this Festivity; which is celebrated by killing of " Beasts, and distributing of Flesh amongst their Friends, and " especially the Poor. For the Fast of the whole Month *Rama-* " *zan* being ended (in which they fast by Day, but feast by " Night, and illuminate their Houses and Turrets with pub- " lick and artificial Lanthorns) in the New Moon of the fol- " lowing Month *Shamal*, begins their *Passover*, called in " *Turkish*, *Beiram the Great* (lasting Three Days) in *Arabick*, " by a Word which signifies *Great Festival*, and *Feast of Sa-* " *crifice*, or *Sacrifices*. And Half a Year after they celebrate " the *little Beiram*, which is the *Beiram* of the Pilgrims re- " turning from *Mecca*, which again lasts Three Days. They " are both celebrated with all kinds of Things proper for a " Feast, excepting Wine." Now to prevent any Person, even tolerably intelligent in the *Mahometan* Rites, who should chance to open the Book at that very Place, and cast his Eyes upon that Remark, by way of Explanation upon the Word *Sacrifices*, from imagining that the whole was to be read *back-* " *wards*, as Witches are said to repeat the *Lord's Prayer*, it ought, in my humble Opinion, to have been rather thus, or, at least, somewhat to this Effect; " This Festivity, which always " begins on the Tenth Day of the Month *D'el Haggiah*, being the

vanced towards the *Meridian*) the Feet of the Victim fast tied, the Head to the *Kibla*, (or that Point of the Compass which looketh towards *Mecca*) and when the Weapon passeth over the Creature's Throat, *Bismillah*, *Allahu Ackbar* must be pronounced aloud. If possible, this ought to be performed in a clean unpolluted Place, rather in private than otherwise, and accompanied with Fumigations of odoriferous Drugs. This must be constantly observed once a Year on this Day, and every *Mussulman* must then sacrifice a Sheep if he is able, or if not, that which he can most conveniently procure; for God receiveth and accepteth of Offerings according to the Intention with which they are tendered by the Offerer.

This

“ the Twelfth and last in the Year, is called in *Arabick*, *Aiyd el Kebeer*, *Aiyd el Adahsa*, and *Aiyd el Corban*, that is, The Great Pascha, or Passover, The Pascha of *Adahsa* and *Corban*; i. e. The Sacrifices, (both those Words implying the same Thing) and in *Turkish* is likewise called by Names of the same Signification, viz. *Boyuck Bairam*, and *Corban Bairam*. It continues Three Days, and its Eve is likewise a great Holy-day, and is also called the Day of *Arafa*. The First Day of this Great Passover is celebrated with sacrificing Sheep, &c. the Flesh whereof they distribute among their Friends and Acquaintance, not forgetting the Poor. The Devotions appointed for this Festival are peculiar to it. The other Pascha, or Passover, which the *Arabians* call *Aiyd el Sezger*, The Lesser, or the little Pascha, and the *Turks* *Kutchuc Bairam*, The little Bairam, or Pascha, begins exactly Two Moons and Nine Days before this, viz. on the First Day of the Month *Shewal*, (which is the Tenth Month in the Year,) immediately upon the Expiration of their solemn Fast of *Ramadam*, during which whole Moon the *Mahometans* fast by Day and feast by Night, solacing themselves as they please with every Thing they like, excepting Wine. [See my Note in Vol. I. Page 51, 52.] The Minarets or Turrets of the *Mosques* are all hung round with Paper Lanthorns, the *Mosques* all illuminated with Lamps, and many People hang out Lanthorns, at their Doors during the whole Month. Drinking of Wine and other strong Liquors is absolutely forbidden by the *Mahometan* Law;

This is the *Month* in which the *Haggi's*, or *Pilgrims*, visit and pay all due Reverence to GOD's *House*, the Temple at *Mecca*, which *Pilgrimage* is an obligatory *Fardh*, Precept or Injunction laid on every *Mussulman* to undertake and perform, at least once in his Life, if he is able, and hath Conveniency. Now since, my Brethren, the Almighty hath been pleased to permit these Realms to be conquered and brought under by the misbelieving *Infidels*, who persecute us, and forcibly compel us to follow their false and erroneous Rites, all directly repugnant to the Purity of our Holy Law, insomuch that the very Walls and Shadow of our own Habitations make War against us, let us use our utmost Endeavours to observe these sanctified Days after the best Manner we are able, at least that of *Arafa*; let not our ill Observance thereof be anywise owing to our own Neglect; for if we do our best, we shall obtain the same Merit, and be intitled to the same Reward as those who actually surround the Sacred *Caaba*.

“ Law; nevertheless, great Numbers of the looser *Mussulmans* take the Liberty to transgress their *Prophet's* strict Injunction. “ Though few or none dare touch it in *Ramadam* Time, because of the severe Punishment inflicted on Offenders of that Kind, yet such as ever drink any strong Liquors at all, will not fail of getting most abominably drunk at their “ *Bairam*, or *Pascha*.” I must beg the Gentleman's Pardon for thus new modelling his Annotation: Perhaps some may say, I have nothing mended the Style, but I am certain, that I shall find several who will agree, that I have reduced it to what it was not before, Fact. Now my Hand is in, I will, to give some Idea of what sort of Topers the *Mussulmans* are, tell our good Bottle-Companions, the *Arabick* Phrase to ask a Friend to go and take a Glass, *An emshioushe an siccarou? Shall we go and be drunk.*

When

When these Four Days of Festivity are pass'd over in Rejoicing, and the accustomed Devotions peculiar to those Seasons punctually performed, the remaining Part of this *Month* passeth on to the End of that, and the Year together, there not being any thing extraordinary in it. There is no Power, no Strength but in G O D, the Most High, and the All-Powerful !



A BRIEF



A B R I E F
 S U M M A R Y
 O F T H E
 D U T Y *of a* M U S S U L M A N,
 C O N T A I N E D
In their Five Commandments, *and*
several other Rites.

By Way of *Supplement* to the Treatise of *Fasts, &c.*



THE Five Commandments of *Allah Taala*, or the *most High God*, are as follow; viz.
 1. Belief in the Essence of One only God, and in the Mission of his Apostle *Mahomet*, our glorious Chieftain. 2. *Sala*, or Prayer.
 3. Fasts. 4. *Ziccat*, or the obligatory Alms, or Tythes due to the Neceffitous. 5. *El Hadg*, or the Pilgrimage to *Mecca*.

We

I.

We are to believe in One only God, Living, Wise, Eternal, Absolute and Incomprehensible, who hath neither Likeness nor Similitude, Equal nor Competitor, and who alone is All in All, and is both Beginning, Middle and End of all Things created, Himself having neither Beginning Middle nor End. He dependeth not on any Thing, but every Thing is intirely dependent on Him, and on Him alone. No existing Being, either Above or Below, can possibly act, or even breathe without His Consent and Permission. He is Omniscient, and Omnipotent: Justice and Mercy are His, and Reward and Punishment are His alone. — We must also believe in, and observe His holy Law contained in the *Alcoran*, and must testify, That in that Sacred Book God's own Decrees are included, and affirm, That *Mahomet* is His undoubted Prophet, Apostle and Messenger. — To believe that after this Life we are to rise again, on the Last Day, to receive Reward or Punishment answerable to our Merits or Demerits, is what is agreed to by all Mankind, excepting such whom God hath been pleased to deprive of every rational Faculty; so that nothing more needs be added upon a Subject so universally received. These indubitable Truths are implicitly to be believed with the Heart, pronounced with the Tongue, and confirmed with Actions conformable to that Belief, and that Confession.

II.

After being confirmed in an unfeigned Belief of all these Truths, we are next to learn how to serve that Great God in whom we believe, that thereby we may have a Title to His Rewards, and avoid His Wrath, The chief

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Means of serving Him, is by Prayer, before which Three Sorts of Purifications are indispensably requisite. 1. In our Apparel. 2. In our Persons. 3. In our Interiors.— All our wearing Apparel must be intirely clean from all Impurity, either visible or invisible, if known. The Impurities which defile, are Urine or Ordure, proceeding from Humane Bodies, or, the Bodies of any Animal, especially of such of which it is not lawful to eat; from all Blood, or corrupted, purulent Matter, Sperm from either Sex, Women's Purgations. This for the Garments, and if any of those have touched the Body, or any Part thereof, it must be purified by washing, as directed, before we can be in a Condition to offer up our Devotions to the Author of our Being. The Ceremony of Washing is necessary to be performed with Water pure and undefiled, if possible. The *Gast*, *Takor*, or Purification of the whole Body, by a total Lotion of every individual Part, is performed by beginning at the Right Side of the Head, and rubbing down well that half part of the Body to the Bottom of its respective Foot, and the same by the other Side; after which, Water must be thrown intirely over the Whole, and thereby the Party becometh purified from all the above-mentioned, or any other Pollution. This is the *greater* Ablution, and is absolutely necessary for both Sexes after having touched a dead Body, Carnal Conjunction, or Ejection of the Seed, either through that, or any other Means, sleeping or waking, and for the Women in particular, after their Monthly Purgations, Child-bearing, &c. The *Lesser* Lotion, by which Preparation is made for Prayer, is called *Wodou*, which Ceremony is requisite even to him or her who are perfectly clean out of the *Bagnio*, *River*, or the like, and have already, besides their *greater* Lotion, performed the *lesser* likewise, if any of the following Casualties have happened; for either of which the *Wodou*, or *lesser* Lotion becometh void, and of no Effect, and must be done over again before Prayer can be said, or the *Alco-*
ran

van * touched with the Hand: The Impediments are these, *viz.* The having voided any Urine, or Excrement, even broke Wind backwards. Having a Fit of the Falling-Sickness, or any other Swooning, or Fainting away: Having kissed, or handled a Woman in a lascivious, or amorous, Manner, or even touched our own Privities with the Inside of the Hand. Having slept, or slumbered, so as to forget one's self. The being in Doubt, or Suspense, whether any of these Things have happened.

[The Ceremony of this *Wodou*, or *lesser* Lotion, being long, and scarce material to the *English* Reader, I purposely omit it, as I do many Prayers, and tedious Particulars, to be met with in several other Authors, and all of very little Use, except to those to whom this Discourse is directed.]

Thus far concerning the Corporal, or Exterior Purification; it now remaineth to treat of the Interior, which is that of the Heart, and is done by offering up our Prayers, with a pure and contrite Mind. We are, by God's especial Command, enjoined to offer up our Devotions Five Times each Day. The First *Sala*, or Prayer, is at the Appearance of the Dawn of the Morning, or any Time before Sun-rising. The Second, when the Sun is somewhat declined from the *Meridian*. The Third is a little before the Last Quarter of the Day. The Fourth at Sun-set, and is the shortest of all the Five, as the last is the longest. The Fifth and Last is after the Ruddiness of the Sun is intirely gone.

* Since it is deemed among them a most heinous Crime to touch that Book under any of these Circumstances, on the Cover thereof is generally written, lest any should plead Inadvertancy, these Words; *La yamusshokuzilla, 'l mutakoruna;* Let none touch it but such as are clean.

III.

The *Ziccat*, or Alms, which all *Mussulmans* are obliged to distribute yearly out of their Store, is the Third Precept of God, and is by Him unavoidably demanded of us. The Signification of the Word is *Increase*, or *Augmentation*, because the Lord hath promised to augment and increase the Wealth of those who shall distribute the same, in proper Places, out of their lawfully acquired Goods. There is no particular Day assigned for the giving out this obligatory Alms; but upon Account of the peculiar Excellency of the Day of *Ashora*, and of the Holy Month of *Ramadam*, it is generally held most meritorious to make choice of those Times for the Payment of that Debt. Of Coin *in Specie*, and Merchandize, we are to give One Fortieth: Of our small Cattle the like: Of all Corn, Grain, Seed, Pulse, Raisins, Dates, and Oyl, One Tenth, when we gather them: Of Oxen, Cows, &c. One Thirtieth; but of Camels One Fifth. Many more Particulars might be added, but only what is most to the Purpose shall be mentioned. Of all Goods set apart for Traffick, as likewise of all Gold, Silver, Jewels, &c. we must give a Share to the Poor, as also of our Horse-Ornaments made of those Metals: but of wearing Apparel, House-Furniture, Womens Ornaments, and Jewels, nothing is due, nor of Slaves, or Heasts of Burthen, kept for one's own Service, and not designed for *Sale*? Neither is ought due for any Quantity of Goods which are laid up for a more proper Season, in Hopes of a better Market, till they have continued so for a whole Year. To give before is meritorious, but not obligatory; and it is to be observed, that the best of every Thing must be given, and not the worst, and to none but to *True Believers*. None, even of those, are intitled to any Portion of those Alms, except these Four Conditions of People! The Beggar, The Debtor, The Decayed, either in Substance or Health, and, The Captive,

tive, toward his Redemption. In case any of our own Relations are in Necessity, we are sooner obliged to relieve them with our Alms than to bestow it upon a Stranger: To our Neighbour, or Townsman, rather than a Foreigner: To those who fear God, and keep His Commandments, than to those of a profligate Life and Conversation.

The necessitous *Receiver* of these Alms obtaineth *One* Mercy from the Almighty, namely, the Relieving his Necessities: But the *Giver* obtaineth Three. First, by His having blessed him with wherewithal to extend his Charity. Secondly, by providing for him proper Objects on whom to bestow it. And Thirdly, which is the greatest Mercy of the Three, by inspiring his Heart with those equitable Inclinations.

In the Distribution of these Alms the Giver must wholly avoid all Manner of Ostentation, Vain-Glory, or Thoughts of expecting, or desiring, the least Thanks or Acknowledgment: *For to him who only repayeth a just Debt, there is not the least Obligation of returning Thanks.*—

[Though much concerning the Two remaining Precepts has been said in the preceding Chapter, and in other Parts of this Work, I shall nevertheless add a few Particulars on these Heads, from the Author of the foregoing Pages.]

IV.

With a pious Intention, Preparation must be made on the Night preceeding the *Fast of Ramadam*. Eating, Drinking, Caressing our Wives, with whatever else may obstruct or interrupt our Fasting, must be strictly abstained from, during the whole Month, from before the Dawning of the Morning till after Sun-set: as likewise all Falsities, Strife, and Contention. This is absolutely enjoined

us ; and that we may the better observe the requisite Compliance with the same, we should, on these Days, wholly avoid being idle and unmployed, and uttering any offensive Words.

The Eyes must fast, by not looking on any Woman, even our Wives, with lascivious Thoughts ; nor must they look on any *Mussulman* with Anger or Contempt, and they ought to avoid observing the Blemishes or Imperfections of any. The Ears must fast, by not listening to any immodest, vain, or unedifying Discourses. The Tongue must fast so far as not to move at all, unless in praying to, and glorifying its Creator, or else in some irreproachable and profitable Matters : Nor should either that Member, or the very Thoughts, be employed but in what is absolutely tending to the Service of our God, the Benefit of our Soul, the Propagation of our Law, or the Advantage of our Neighbour. In a Word, during this Fast, we, must restrain all our Senses and Faculties from straying, keeping our Minds humble, retired, sedate, even, and passive, as exemplary Models for all who may approach us,

Whoever, on the Morning of the first Day of this Sacred Month, shall, either through Forgetfulness, or Ignorance of its being such, have violated the Fast, (for none but an *Unbeliever* would attempt to do it wittingly, without lawful Cause, which shall presently be specified) must, upon Recollection, or information, refrain for the remaining Part of that Day, and return it again at a convenient Season. They, who are so much indisposed that they cannot fast without visible Prejudice to their Persons, may eat, as may, likewise, such who are about taking any considerable Journey, and Women while in their Courses, or Lyings-in ; but they must punctually re-pay, at Leisure, as many Days as they shall so have *borrowed*. [In Case
of

of Sickneſs, if the Law is ſtrictly followed, none ought to break the Faſt while they are able to diſtinguiſh a *Black* Thread from a *White*, held out before them.] If any Perſon, either before or after the Dawn of the Morning of a Faſt Day, ſhall have happened to faint or ſwoon, ſo as to be deprived of his Senſes, he muſt faſt another Day, whether he eateth on that Day or not. None ought to faſt in Doubt or Suſpence, whether the holy Month of *Ramadam* is entered, or ended, or not, which ſometimes, through the Cloudineſs of the Weather, cannot be diſcerned: For which Reaſon it is neceſſary to be informed and aſſured by credible Perſons, or elſe to have ſeen the Moon with our own Eyes. [This Doubt ariſes from the Uncertainty of the Number of Days in the *Lunar* Months; ſome being only of Twenty Nine, and others of Thirty.] The abſtaining *Believer* is permitted in the Night Time, to eat and drink his Fill of every lawful Thing, as he is, likewise, to careſs his Wife; and to paſs part of the Night, if not the whole, in Devotion, is moſt meritorious. [More of this Month ſhall be mentioned in the ſucceeding Pages.]

V.

The Fifth and laſt *Fardh*, Precept, or Commandment, immediately enjoined us by *Allah* Himſelf to obſerve and undertake, at leaſt once in our Lives, is, To viſit, in Pilgrimage, if we are able, His *Holy Houſe* at *Mecca*. It ſtandeth, where once was the firſt Temple which was ever built on Earth, erected by God's Command, by our Primitive Father *Adam*, and by him conſecrated and dedicated to Divine Worſhip. By the univerſal Deluge it was deſtroyed, and rebuilt by the bleſſed Patriarch *Abraham*, aſſiſted by his Firſt-born Son, the mighty *Iſhmael*. The numberleſs Mercies and Bleſſings, as well Temporal as Spiritual, which the Almighty promiſed to *Abraham*, and his Poſterity, upon Account of the Ho-

nours paid to His Holy Name in that Temple, occasioned that illustrious Patriarch to lay an Injunction on his whole Posterity, to hold it in the highest Veneration. This the Offspring of *Ishmael* have observed, for which God hath blessed them, and made them a mighty Nation, whereas the other Branch, the *Israelites*, for neglecting it, are dispersed and despised. The Reputation of that sanctified Edifice was greatly augmented, more especially among the most considerable Part of those obedient Tribes, the *Ishmaelites*, by the abundant Promises which the Almighty, of His infinite Bounty, was pleased to make to His beatified *Apostle* and *Messenger*, our Prophet *Mahomet*, of ever-glorious Memory; inso-much, that ever since his Days (not to enter upon what was done before) innumerable Multitudes of zealous Pilgrims, from divers Parts of the World, both near and remote, resort thither in Shoals, as to a Place of the greatest Sanctity upon Earth: And if, on Account of Wars, Dangers in the Way from Free-Booters, or any other Impediment, *Mussulmans* are deterred from undertaking that Pilgrimage, yet few Years pass in which the Holy *Caaba* is not surrounded by Seventy Thousand *True Believers*, all Foreigners, from different Quarters of the Globe; and whenever it happeneth that there come less than that Number, it is infallibly compleated by Angels in Pilgrims Habit.

Every *Mussulman*, whose Circumstances will admit of that Visitation, must be first prepossessed with the real Intent of that his Undertaking, which is, in all Things, the chief and principal Article, but more especially in this, and the other Four *Fardks*, or immediate, and obligatory Precepts of the Lord; for in this, and all the rest of the Injunctions (both of *Fardk*, or *Sunna*) where the least Particle of the real Intent is wanting, the whole becometh void, and of no Merit,

The

The Obligations of those who undertake this Pilgrimage are many, of which several particular Treatises are written, and to which I refer every pious *Believer* who is desirous of being better informed. I shall only add, That he who performeth this Precept, in every Respect, as we are commanded, becometh as free from all Sin as if he had never been guilty of any, and in the same State as when he came from the Darkness of his Mother's Womb into the Light of the Sun.



S O M E



S O M E
PARTICULARS
 Concerning the most
REMARKABLE DAYS
 I N T H E
Mahometan * **Y E A R.**

*Of the Day of Ashhora, the Tenth of
 Moharam, or the First Month.*



THE Blessed Prophet *Mahomet*, of ever-venerable Memory, hath said, and sworn, That the Merit of all Deeds of Charity and Benevolence, for the Advantage of our Brother *Believer*, done on this Day, is too great to be expressed. He who spontaneously spendeth this Day in Fasting and unfeigned Devotion, assu-

* N. B. The 1st, 7th, 11th, and 12th Months are here termed *Distinguished Months*, the rest *Ordinary*.

redly obtaineth a compleat Absolution for all his Sins committed in the preceding Year, and hath an indisputable Claim to a greater Reward than if he had fasted and prayed for Seventy intire Years, exclusive of this Day. He who, on this Day, shall bestow an Alms upon one single necessitous Mendicant, obtaineth more Merit than if, at other Times, he had relieved the Necessities of all the Beggars in the Universe : He who giveth Drink to one thirsty Animal, shall receive the same Reward as if he had done the like to all; and he who charitably layeth his Hand on the Head of a poor Orphan, and filleth him with good Things, shall, for every Hair on the Child's Head, obtain as much Merit as if he had shewed the same Charity to all the Orphans in the World on other less meritorious Days. He who, on this Day, shall set himself to work to clear a Road from Incumbrances, shall merit no less than if he had parted with his whole Substance in charitable Uses. He who visiteth the Infirm, the Afflicted, or the Disconsolate, or voluntarily followeth a Corps to its Grave, lending his Shoulder to help to bear it, will have a great Number of his most weighty Sins deducted from his *Ballance* on the Day of *Judgment* : The like *Merit* will that Believer obtain, who, on this Day, shall visit a Neighbour of a virtuous Life and Conversation, merely for God's Sake, without having any View of Interest in his so doing. He who, being at Variance with another, shall, on this Day, seek him out purposely to make Friends with him, and having found him, shall salute him in a friendly Manner, shall, infallibly, be so saluted by the Holy Angels of God on the Last Day, who will * touch the Palm of his Hand with that of theirs. He who, on this Day, shall guide a Person who hath lost his Way, shall have the † Obscurity of his

* The usual Manner of Salutation among the *Arabians* when they meet.

† See *Vol. I. Page 79.*

Grave discuffed, and the fame replenifhed with Splendor. He who, on this Day, fhall fhave the Head of him who is in Neceffity thereof, fhall, on the Day of Judgment, have as many Illuminations on the * fharp-edged Bridge of *Sirrat* as he fhall have taken off Hairs. He who, upon this Day, fhall vifit and regale his Parents, cleanse their Heads, or, if they vifit him, feaft and lodge them well, fhall be intitled to the fame Benediction as God beftoweth upon the bleffed Saints in Paradife. He, who on this Day in particular, fhall have Recourfe to any Perfon, learned in our Sacred Law, in order to be by him inftructed in Points conducive to his Soul's Welfare, the Almighty will not fail, one Day, to make him Partaker of eternal Glory. He who fhall, on this Day, curb his Appetite, by denying himfelf a Satisfaction, and regaling his indigent Brother *Muffulman* therewith, his Soul fhall not depart from his Body till God hath fent him of his immense Glory, and he fhall eat and drink thereof. He who, on this Day, regaleth his Family with the beft Provisions he can conveniently procure, obtaineth more Merit than if he had redeemed Seventy Captives; and the Almighty hath promifed to increafe his Store, and to fupply him abundantly during the enfuing Part of the Year: Of this, in particular, our fanctified Prophet *Mahomet* affureth us, in Three feveral Places, having, by Experience, found it to be fo. To conclude, Every Piece of Money laid out, on this Day, in any of thefe meritorious Deeds, weigheth more in the Sight of God, than the Heavens, the Earths, and whatever is therein contained.

* See Vol. I. in the Confeflion. Page 22.



Of EL MOULoud, or the PROPHET's
Birth-Day, being the Twelfth of
Rabi el Awel, the Third Month.

NOTwithstanding *Rabi el Awel* is one of the *Ordinary* Months, God hath thought fit to distinguish it with a Pre-eminence superior to any of the others; the Twelfth Day thereof being most conspicuously venerable for its being the Birth-Day of our *Health*, our *Protector*, our *Leader*, our *Instructor*, and our only *Advocate*, *Mahomet* of ever-blessed Memory; the *Desired*, and the *Beloved* in Heaven, Paradise, and Earth, for whose Sake alone all Things were created; the most perfect, the most excellent, and the most sublime of all created Beings, in general, and of the Sons of *Adam*, in particular. The mighty *Chieftain*, who is to appear at the Last Day, as a *Mediator* and *Intercessor* for his People, that is, those who shall have believed in his Holy *Mission*, and shall have lived and died in the Perseverance of that Truth, and in maintaining, defending, and propagating his Sacred Law. He who was the most graceful among the Graceful, the most potent among the Potent, the wisest among the Wise, the most virtuous among the Virtuous, and, in a Word, the compleatest and best endowed Mortal that was ever created; The Almighty's *Treasurer*, the *Administrator* of His Bounty, the *Distributor* of His Rewards, to whom we owe all Service, Love, Reverence, Acknowledgment,

ledgment, and Veneration, and which, if paid to that His beloved Favourite, his Great Creator receiveth and accepteth in almost the same Manner as if offered to Himself. No Tongue can describe, or rehearse, no Pen can set down or specify, no Memory can collect or enumerate one Fiftieth Part of the great Deeds, the Merit, the Perfection, the Excellency of this matchless *Leader*; no! it is next to an Impossibility; and we have no Room to dispute, but that his Lord found in him Qualifications which exceeded even Perfection itself. Can we have more evident Proofs of it than the Blazons He bestowed upon him, the Names by which he called him, by the important Negotiation which He committed to his Charge, the Mercies and Favours which he shewed to him, and his Associates, and those which He hath allotted for all his Followers and Abettors? However, out of the much, I thought my self obliged to mention a little.

He who, on the Eleventh Day of this Month shall devoutly fast, passing the Night which followeth the same, in Prayer, and Thanksgiving to the Omnipotent Creator, blessing and glorifying His Sacred Name for the inexpressible Mercy He was graciously pleased to shew us, in bestowing on us such a Guide, such a Leader, such a Legislator, he shall gain the Merit which attendeth the sanctifying the most sanctified Night *Leilat el Cadri*, * and his Reward shall be the same as if he had fasted Seventy whole Years of *ordinary* Days: And he who, with a contrite Heart, shall, on this Night, perform the Devotions peculiar to its Celebration, obtaineth of God innumerable Mercies, and he will advance him a Thousand Paces nearer to His Glory than he would, otherwise, ever approach, were his Merits ever so great upon other Accounts;

* See the preceding Chapter, and in the following Pages.

and if on this Night, and the preceding Day, he shall repeat a Thousand Times, the *Salutation of the Prophet* [viz. "O God, bless our Lord *Mahomet*, the * *inspired* Prophet, and all those who belong to him; and the *Salutation of Salutations* be upon him."] it is promised, both by God Himself, and the Prophet, That, at his Entrance into Paradise, his Shoulder shall touch the Shoulder of *Mahomet*, the *Elected* of the Lord. "Every Benefit is worthy of Thanks and Acknowledgment; and since the sending down that beatified *Apostle* is the greatest of all the Benefits with which the Supreme Sovereign ever blessed the World, we, from the inmost Recesses of our Hearts and Souls, return our Thanks to His Divine Majesty for that inestimable Blessing: For ever glorified be His Holy Name. *Amen.*"



Of the Month R E J E P, being the Seventh.

THIS, as well as *Moharam*, is one of the *Distinguished* Months, so called, because, in ancient Times, by God's express Command, no War was either to be begun or carried on, but every one was to enjoy Rest, in order to be undisturbed in the Celebration of those Seasons, dedicated to Divine Worship.

* Alluding to their Notion of his being wholly *Illiterate*, and by Consequence, *Inspired*.

In this holy Month the Merit of all good Works is highly distinguished. He who fasteth One Day thereof, meriteth the same as if he had fasted a Year of *ordinary* Days. If he compleatly fasteth Seven Days, the Seven Gates of Hell shall be shut against him; and if he compleateth Eight Days, the * Eight Gates of Paradise shall be all widely expanded to give him Entrance into those Mansions of everlasting Bliss, at which of those Avenues he shall think fit: And if he fasteth Ten Days, his Offences shall be converted into Merits; so that the more of the Days of this blessed Month (which is honoured with the Title of *God's own Month*) he shall fast, the greater Favour will he find in the Sight of the Supreme Judge on the Day of *Trial*. [Certainly he forgot his having before made such ample Promise for Eight of these Days, that he left nothing for the rest.] The first *Thursday* of this Month is most meritorious to him who observeth it as a Day of Abstinence and Devotion, and after the Conclusion of his last Prayers, before he betaketh himself to Rest, he may freely ask of God whatever Favour he desireth, for it will infallibly be conceded to the Petitioner so prepared to make his Intercession: And so excessively great is the Merit of the compleat and attentive performing the *Sala* of this Day, after having fasted truly, and in every one of its strictest Branches, that the Lord, by His Apostle's own Mouth, hath promised an absolute Remission of all Sins in general, be they heavier than all the Mountains of the Earth, or more numerous than the Sand of the Seas, and that it will be accepted as a Mediation, and will set free to the

* Some among the *Mahometans* teach, That Hell has but *Seven* Gates, and *Paradise* Eight, to signify that God's Mercy is more extensive than his Justice or Wrath. It seems this Author is of that Opinion.

Number of Seven Hundred of transgressing *Mussulmans* who shall have merited the Flames of Hell.

Besides all the rest, the Twenty Seventh Day of this Month is particularly memorable. On it was granted, to our glorious Chieftain, the Inspiration of *Prophecy*, and the Seal of his sanctified *Embassy*, or *Mission*, by which he was capacitated to publish and spread abroad the Sacred Decrees of the Most High. He who shall watch all the preceding Night, and pass it in Devotion, Praises, and Thanksgivings, for so signal a Mercy, shall obtain an ample Pardon for all his Sins.

Finally, he, who not having any other absolute Necessity so to do, shall purify himself by a total Washing of his Body, shall be intitled to many Privileges and Indulgences; all which, to avoid Prolixity, I omit. The Lord, of His infinite Bounty, enable us to observe and comply with all these Precepts.



Of the Month SH A A B A N, being the Eighth.

SHaâban, though one of those we term *Ordinary* Months, is nevertheless scarce inferior to any of them in Excellency, upon Account of its being, as we may say, the *Vesper* to the most honourable *Ramadam*, and its having the Honour to bear the Appellation of *the Prophet's own Month*. It is, in particular, adorned with one Night of most singular Perfection, being that which precedeth the Fifteenth, or middlemost Day. This is termed, *The*

Night of the Catalogue of Lives, because, on that Night, Account is taken of every one's good or evil Works, and *Azrael*, the Angel of Death, whose Office it is to separate the Souls from the Bodies, delivereth in the Number of Mortals, and receiveth Orders for those of which, till his next giving in his Accompts, he is to take into his Possession; that is to say, *who*, and *how many* are to die during the succeeding Twelve Monrhs. This is a Night of the greatest Veneration, and all who have the Fear of the Lord before their Eyes never fail of passing it in Devotion.

The Prophet of blessed Memory, being, by his Followers interrogated, " For what Reason he fasted during
 " the whole Month of *Shaabân*, or at least the greatest
 " Part of it? and why, more particularly, he always spent
 " the middle-most Night in incessant Prayer? replied;
Because it is the Month in which, on that Night, all our
Actions are carried in before the Presence of my Creator,
and I am willing that mine should appear, while I am at my
Devotion, and prepared by Fasting. Upon this ever-blessed Night all Sins are pardoned except Necromancy, Disobedience to Parents, and Drunkenness, without Thought of Repentance. In it One Hundred *Raccaes* are to be performed, with the suitable *Chapters, Salutations, &c.* by every *Believer* who is ambitious of obtaining the Rewards promised by Him who cannot deceive us. To enumerate all its Excellencies, and the Merit we gain by observing this Injunction, would be endless; and I shall therefore, only specify Two of the most singular. The first is; God will look mercifully upon the zealous Suppliant Seventy Times, in every one of which he will give him Seventy Glances, the least of which will be a full Pardon of all his Sins: The Second is; He will, at the Last Day, send an Hundred Angels to be his Protectors, Thirty of which will denote to him the Remission of his Offences, Thirty will keep

keep him from falling into Hell-Fire, Thirty will purge and purify his Thoughts from all Remembrance of what was transacted on Earth, and the remaining Ten will repulse and drive away the Devil, and defend him from the Snares which would otherwise be laid for him by that malicious Enemy. Alms distributed in this Month are of no less Merit than Fasting; and those who fast the least, ought not to fail of keeping Three Days: The first, middlemost and last *Thursday* are (except the Fifteenth Day, concerning which we have been treating) of more Merit than any of the other Days. To him who on every Night, preceding the *Friday*, shall repeat Seven Hundred Times the *Salutation of the Prophet*, shall be conceded extraordinary Mercies. “ May the Lord our God give
“ us Strength and Grace to purchase and treasure up such
“ an Infinity of Bliss as, in His Divine Name, is de-
“ nounced and promised unto us by His holy *Apostle*, our
“ *Mediator*, upon our Fasting, and Works of Charity and
“ Devotion in the blessed Month of *Shaâban*. *Amen*. ”



Of RAMADAM, the Month of Patience, being the Ninth.

BEfore we enter upon the Excellencies of this peculiarly excellent Month, it is requisite we should call to Mind, That concerning *Rejep*, which God named *His own Month*, and is one of the Four called *Distinguished* and *Exempted*, in each and every of which His Supreme Majesty hath promised to return for One, Seventy; in the Month of *Shaâban*, called, *The Prophet's own Month*,

though none of the above-mentioned Four, but of those we term *Ordinary*, He hath promised for One an Hundred ; but in this honoured Month of *Ramadam*, likewise one of this last Class, He hath absolutely allotted for One a Thousand : Inasmuch that in all the other *Ordinary* Months, for every good Deed God bountifully returneth Ten for One ; in the Four principal, or *Distinguished* Months (to wit, *Moharam*, *Rejep*, *D' el Kadah*, and *D' el Haggiak*) Seventy for one ; but in *Shâaban* for One an Hundred, and in *Ramadam* for One a Thousand. God gave to this dignified Month the Name of, *The Month of the Company of Mahomet*, meaning the *True-Believers* who adhere to, and follow his holy Doctrine ; nor is it without Reason that it is so called, since it is the Month of our Distinction from the *unbelieving* Nations. It would be Madness to attempt the Summing up all the Excellencies of these venerable Days of Abstinence ; it sufficeth to give Notice, that those of the loosest Lives and Morals at other Seasons, must be upon their Guard at this Time especially, if they would not precipitate their Souls into inevitable Perdition. In this Month innumerable Numbers of Transgressors, who have merited the Fire of Hell, receive plenary Absolution. It containeth one particular Night, called *Leilat el Cadri*, or, *The Night of Power*, or *Grandeur*, a most wonderful Night, and which to describe is utterly impossible. None could ever positively determine which is the Night ; but the Opinion of the Majority of *Believers* is, that it is that which precedeth the Twenty seventh Day ; and it is indubitably certain, that it is one of the Ten last. The Almighty was not pleased to suffer His Apostle to divulge that Mystery, because, through our ardent Thirst and Sedulity to encounter with that Night of Wonders, we might venerate all the others, which had it been known, we had probably been too apt to neglect. It is notorious, in the Writings of many *Allims*, that most stupendous Miracles have been

seen

seen on this Night; As Angels to appear to People, and to communicate Secrets of a Sublime Nature, Rivers to stop their Course, Trees to bow their Heads, the Glories of Paradise, and Centers of the Earth, to have been exposed to View. Not only on this, but on every Night of this Sacred Month, we are assured from Holy Writ, that Myriads of Cœlestial Spirits descend from those blissful Mansions, to accompany, surround, and assist the zealous *Mussulmans* who, with watchful Eyes, and contrite Hearts, are offering up their Prayers to Him who made them.

“ All ye therefore, who are ambitious of everlasting
 “ Glory; and inexhaustible Wealth, behold here the Gates
 “ of the Treasury expanded! Ye Sighers after never-
 “ fading Beauty, behold here the Avenues to attain it, open
 “ and unobstructed! Ye Lovers of Pleasures, Joys, Con-
 “ tent, and uninterrupted Repose, and those eternal, not
 “ transitory; see here, they are offered you upon the
 “ easiest Terms! Let not the Opportunity of grasping at
 “ what you are so graciously courted to accept, slip out
 “ of your Hands: If you neglect this favourable Occasion,
 “ you will, when too late, remain abashed, mocked, and
 “ out of Countenance, confounded and ashamed at your
 “ stupid and slothful Neglect, and, which is far worse, in
 “ a State of utter Perdition! ”

The Glory of Paradise, extraordinarily adorned upon this solemn Occasion, the Rejoicings of the Heavenly Choirs, the Occupations of the Cœlestial Nymphs, the Festivals they make, the Promises and Rewards granted by the Most High, during this blessed Month, are not to be imagined, much less to be expressed: Wherefore, let us only endeavour to specify what is required, at our Hands, to intitle us to the Gratifications which our Munificent

Lord hath promised to all such as comply, in every Respect, with this obligatory Precept.

Our first Step, after having seen the New-Moon, or being fully satisfied of its having been seen by others, who are Persons worthy of Credit, is unfeignedly to make Protestation of the Holy Intent with which we enter upon it, for without that all Works become null, and of no Effect, or Merit. Then we must receive the venerable Month as we would our dearest and most cordial Friend, bidding it *Welcome* with Tokens of the utmost Sincerity, Resignation and Humility, rejoycing, from the inmost Recesses of our Hearts and Souls, that it hath pleased the Almighty to send it us, repeating the Prayer proper for that Occasion.

We must exert ourselves, to the utmost of our Strength, to disingage our Minds from all Worldly Thoughts, intirely resigning all our Senses and Faculties to serve our Lord and Creator with Diligence, Contrition, Desire, Vigilance and Perseverance, suffering not one Moment to be lost, but employing our whole Time in endeavouring to accumulate good Works, whereby we may merit to have bestowed upon us those inestimable Rewards offered by the Almighty to His Servants in Payment for their faithful Services.

We must take Care, that all we eat or drink, this Month in particular, may be justly acquired, so that we may use it for our Sustenance, without any Scruple of Conscience, which Maxim, indeed, we ought at all Times to lay as our Foundation; *for the Fabrick which wanteth a good Foundation, is of no Durance, but soon perisbeth.* To eat of what is unjustly acquired is the Source of all Evil, for which all, who fear God, will carefully avoid it; since He hath absolutely said, *That, whosoever wrongeth, or defraudeth his Brother of what is his, shall never prosper.*

The

The properest Things with which to break the Fast, are, first, a Sup or two of Water, and then a Date. It is very meritorious to give in the Evening, to such as are near us, or passing by, a Cup of Water, or Milk, a few Dates, or any such Thing, wherewith they may break their Fast, in case they have not done it, and he who inviteth a wandering, or necessitous *Mussulman* to sup with him, seldom faileth of a Seventy-Fold Recompence. Since there are so many Proofs to be met with, of *the Night of Power*, or *Grandeur*, being one of the last Ten, greater Circumspection and Vigilance should be used on them than on any of the foregoing Twenty; I mean as to Watching.

When this blessed Month is at an End, the New-Moon, which introduceth the succeeding Month, having appeared, the zealous *Believer* must, (in the Evening which precedeth the Day of *El Aeyd*, or *Pascua*, after having performed the usual Devotions, as in the rest of the Month, and given the peculiar *Salutation* to God, the Arch-Angels, the Seraphims who support the Throne of Glory, to all the Angels in general, and, lastly, to the blessed Prophet *Mahomet*, to each Ten Times) with the greatest Humility and Resignation, prostrate himself with his Fore head to the Earth, and repeat these Words; “ To Thy Immensity,
“ O Lord, I prostrate my Countenance, to Thee my Neck
“ is inclined towards my native Clay! Look down upon
“ me, O my God, and commiserate my Incapacity, and
“ Want of Strength! Graciously accept, I beseech Thee,
“ most Bountiful Sovereign, my Fast, my Devotion, and
“ the feeble Efforts which I have made in Thy Service!
“ The Benediction and Salutation of the Almighty be
“ upon thee, O holy and most sanctified Month *Rama-*
“ *dam*! To him who in thee punctually hath complied
“ with and observed the Divine Injunctions of the Lord,
“ thou wast a Bulwark, an inexpugnable Rampart!

216 Mahometism *Explain'd.*

“ What a Gainer is he who hath kept thee as he ought!
 “ What a Loser is that Wretch who hath despised thee!
 “ Alas! what tedious, what miserable Days and Nights must
 “ he undergo hereafter! How happy are those who have
 “ truly fasted and watched in thee! After this Life they
 “ have neither Watching nor Fasting! The Benediction
 “ of the Most High be upon thee, upon us, upon all
 “ *Mussulmans*, Males and Females, Living or Dead, who
 “ adore His Sacred Name. *Amen.* ”

After this we have nothing to do but to make ready
 our Alms of *Fitri*, consisting of a small Measure of Corn,
viz. One *Midd* [less than half a Peck] for every Head
 in our Family, and then expect the approaching *Pascua*,
 dedicated to Rejoicing and Festivity: But in the Morning,
 before we break our own Fast, we must give out the *Fitri*,
 bestowing it upon whom we think the properest Object
 of our Charity.

[The Tenth Month has little in it worth mentioning,
 except the *Pascua*.]



Of D' EL K A D A H, *the Eleventh Month.*

T H I S is one of the *Distinguished*, or *Principal* Months.

It hath one remarkable Day, which is the Twenty-
 Fifth, and ought to be kept as a Fast. No righteous
Mussulman will, upon any Consideration whatsoever, omit
 keeping it as such, and passing the Night which precedeth
 it in Devotion; it being the Night on which the Scheme
 and

and Model was brought to *Adam*, by which he built the ancient Temple, upon the Foundation whereof the Holy *Caaba* at *Mecca*, now standeth. The *Salaes* for this Night are peculiar.



Of D' EL HAGGIAH, the Twelfth and last Month.

THIS is likewise one of the *Distinguished* Months. Its first Ten Days, and their Nights, are of extraordinary Veneration, though all the rest have for One good Work the whole Merit of Seventy. Those Ten Days, and their Nights, are of the same Quality with the blessed Month *Ramadam*; but more particularly meritorious, for Fasting and Prayer, are the Eighth and Ninth, and for Watching and incessant Devotion, the Nights which introduce them, and that which precedeth the Tenth Day. The Tenth Day is the First of the *Greater Pascua*; termed the *Greater*, because, in many Respects, it is of greater Merit than the other which immediately succeedeth *Ramadam*. Some of the Reasons for its Superiority are as follow: Its Continuance being longer than that, as being Four Days, whereas that is but of Three: Its being the Time of the Pilgrimage to the *Holy Land*, or the Visitation of the sanctified *Caaba* at *Mecca*: Its being the Time in which God commanded the pious *Abraham* to sacrifice *Ishmael*, and the same *Pascua* which the Children of *Israel* were enjoined to celebrate. We have it from Sacred Writ, "That when
" the Lord commanded *Moses* to *Tor*, to receive the Law
" which

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“ which he gave him, (and which was the very same we
 “ now profess, though adulterated by the impious *Jews*)
 “ He ordered him to take Leave of the *Israelites* for Forty
 “ Days, and *Moses* enjoined them to fast the said Forty
 “ Days, and that they should serve God, and pray to
 “ Him with their whole Spirit, and the utmost Devotion.
 “ The *Israelites* reckoned Twenty Days and Twenty
 “ Nights, and defrauded the Divine Account and Com-
 “ mandment. They afterwards worshipped the *Calf*, and
 “ God gave Notice to *Moses* thereof. *Moses* had fasted
 “ the Thirty Days of the blessed Month of *Ramadam*,
 “ which, when compleated, he was obliged to break off,
 “ and desist from Fasting. He returned to the Children
 “ of *Israel*, highly incensed against them, resolving to
 “ punish them, and to force them to return to the Path
 “ of the Law of God. He detained himself Sixty Days,
 “ which were the whole Months of *Sherwal*, and *D'el Ka-*
 “ *dah* ; and then, on these Ten Days, he returned to
 “ communicate with God. ” Thus he compleated the
 Forty Days of Fasting and Penitence, enjoined by the
 Lord to *Moses*, by *Moses* to the *Israelites*, and by them
 violated : For which Reason the Merit of these Days is
 distinguished by the same Advantages as is the holy and
 blessed Month of *Ramadam* : Nine of them as Fasts, and
 the Tenth as a Festival, or *Pascua* ; and, as I have already
 hinted, the Eighth and Ninth are the most preferable. On
 these Days the *Haggis*, or Pilgrims, visit all the Places of
 Devotion. Herein much Haste, and many Prayers are re-
 quired ; and the Number of them being so great they are
 forbidden to keep Fast on those Days, especially on the
 Ninth.

The Night preceding the Eighth Day is that on which
 our Lord and Prophet *Mahomet*, of blessed Memory,
 ascended up to Heaven, in order to bring down God's
 Precepts and Ordinances concerning the Devotions the
Believers

Believers were to offer to His holy Name, and the ensuing Night he spent in returning Praises and Thanksgiving to the Almighty for having vouchsafed him so eminent a Mercy ; upon which Account we are more strictly enjoined to watch, fast, and pray, at this Season, than at any other Time of the Month. Next to these, the First is of greater Merit to him who shall fast thereon, than any of the other Six. On *Pascua* Day, or the Tenth, the Victim having been first sacrificed (a Sheep, Lamb, or the like, whereof the least Morsel must not be sold, but eaten, or given to the Poor) a *Sala* is to be performed, nothing different from that on the First Day of the *Lesser Pascua*. Observe, that it is not lawful to break the Fast before the Sheep is killed, and the *Sala* concluded. God endow us with Grace to observe all these Precepts. *Amen. Amen. Amen.*





T H E
A U T H O R's *
C O N C L U S I O N.



LMIGHTY Lord! By the immense Perfection which Thou hast infused into these thy Sacred Attributes: By their unmeasurable Extent: By the mystical Number of Ninety Nine, to which Thou hast been pleased to confine them, not having thought expedient to permit the Hundred to be compleat: By the

* This Conclusion, in the Original, is preceded by a tedious Bead-Roll of explanatory Notes, no less than Ninety Nine in Number, by way of Paraphrase upon the Attributes they give to God, which are so many. It would, in my Opinion, have been found very little to the Taste of an *English* Reader, upon which Consideration I have omitted it, though the whole may seem properly enough adapted to the Palates of those *to whom, and no others*, the Author professes to have directed it. See *Vol. I. Page II.*

ALIFF

* *ALIFF* of thy Grace ; by the *LAM* of Thy Munificence ; by the *MIM* of Thy Divine Law, and by the *HA* of Thy Clemency : By the Twenty Nine † *Characters*, within which all Thy holy Precepts and Ordinances, and consequently of our Souls Health, are mysteriously contained : By the Hundred and Fourteen Chapters, whereof Thou hast graciously composed for us Thy *Alcoran*, and by all its inestimable Contents : By the Hundred and Four *Scriptures*, which Thou didst vouchsafe to send down upon Earth, from Thy Abodes of endless Glory ; and by the Merits of those worthy Patriarchs, Prophets, and Messengers, who published in the World those Thy Dictates : By the Sacred Source and Fountain, from whence they are derived, their Original, which is the most honoured *Alcoran*, the Beginning, Middle, Conclusion, and definitive Seal of all Laws, Institutions, and Decrees : By the Excellencies of *Abraham*, Thy Friend ; of *Moses* Thy Counsellor ; of the *Messiah* Thy Breath ; and of *Mahomet* Thy Beloved, Thy Elected, Thy Apostle, the Seal of all Thy Messengers : By his sanctified Mission ; by his holy Injunctions ; by the refulgent Light which shone on him, and by the Merits of his illustrious Companions : By the Nobility of all those renowned Chieftains, his Ancestors and Predecessors, who were adorned with the Rays of that resplendent Light ; and by the Integrity of the other good and deserving Personages, who have preached Abroad Thy Holy Law, without being graced with that distinguishing Blazon of Thy Favour.

* The Letters *Alif*, *Lam*, *Mim* and *Ha*, here mentioned, are equivalent to our *A. L. M.* and *H.* I take the Meaning, in this Place, to be alluding to the Two First Letters of the Word *ALLAH*, or *GOD*. The *M. H.* which are in the Name, seem to intimate the frequent indispensable Invocations upon God and their Prophet jointly, when they pronounce that Article of their Creed, which is the principal and most essential Token of a *Mussulman*. See Page 167, in the Note

† Their *Alphabet* contains so many Letters.

Lord !

Lord ! By all that hath been already said, and by all that can possibly be uttered : By the Four glorious Arch-Angels : By those beautiful Seraphims, who sustain and carry about Thy immense Throne, without complaining of its undescribable Weight : By the innumerable Choirs of Cherubims, and other Cœlestial Spirits, who inhabit and adorn Thy Seven Heavens : By the boundless Love and Compassion, which thou hast, heretofore, vouchsafed to shew unto thy Holy People ; and by the great Satisfaction it hath ever been to all thy Heavenly Hosts of Angels to see our Welfare.

By all this, All-Gracious Lord ! and by all that Imagination itself can reach, we humbly implore Thy Mercy, and that Thou wilt be pleased to apply some Remedy to our insufferable Evils. Pardon, and wink at our Errors, most Merciful Monarch ! Pass by, we beseech Thee, our Faults, and Omissions, which, we confess, are many, and grievous ; yet, though we offend, we cannot hurt Thee ; our Crimes, alas ! all redound to our own Shame and Detriment ! Take Pity on us, Lord ! Deliver us out of these our Straights ! Call to Mind the Sufferings which we daily undergo amidst these perverse, misbelieving Nations ! Look down upon our disconsolate Condition ! Consider, Lord ! that we neither do, nor can serve Thee as we ought ! Behold how we are persecuted by our merciless Enemies ! Reflect on the Terror in which they keep us ; insomuch, that, for Fear of the Persecutions of Men, we are forced to neglect the Service of the Ever-living Lord our God !

But yet, O Supreme Monarch ! if our Sins have merited such severe Chastisement, suffer not, we implore Thee, our harmless Children to pay for the Offences of their unhappy Parents, in which they have not borne the
least

least Part, as being wholly ignorant thereof! Forget not, Lord! that they are educated in Ignorance, without any Light, or Knowledge, of the true Way of serving Him who hath created them, and who is alone able to protect, sustain, and defend them! Permit not, Lord! that they be thus irreparably lost, but, out of Thy abundant Goodness, commiserate their deplorable State! Have some Compassion, likewise, on us, their wretched, persecuted Parents, and forget our past Errors and Back-slidings: And since the Gates of thy Mercy were never kept shut against those who unfeignedly desired, and fervently intreated to have them opened, suffer not, we supplicate Thy Immensity, that we be now excluded in this our extremest Necessity; but let our Clamours, our Supplications, penetrate through the vast Regions of Thy Heavens, and reach the Foot of Thy glorious Throne! Lord! stop not Thy Ears! Hear the Sighs, the Groans, the Cries, and the Lamentations of those who, for persevering in the immaculate Law of Thy Truth, endure such numberless Torments! Consider, we intreat Thee, our unequal Strength, or rather our great Weakness, unable to withstand the Rigour of our inhumane Tormentors, since Worldly Tortures have induced us, in outward Appearance, to deviate from the *Paths* of Truth, and to renounce Thy Sacred Laws!

Alas! O Sovereign Protector! except Thy Infinity will speedily condescend to grant us some timely Relief, our Imbecility will soon get the Upper-hand of our Inclination, which, though ever so zealous, cannot possibly stand us in any stead! All-Powerful Sovereign! as Thou didst succour the afflicted Children of *Israel*, and didst set them at Liberty from among their Tyrannical Adversaries: As Thou didst cause them to pass, dry and secure, through the Bowels of the Deep, and didst sustain them so long in an unfertile Desert, till Thou didst at length conduct them
into

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into the Land of Plenty, which Thou hadst graciously promised unto them for an Inheritance: As Thou mercifully didst, another Time, from the *Affyrian* Bondage, and didst bring them from a miserable Captivity to an uncontrolled Liberty; shew to us, Thy comfortless Servants, a like Token of Thy Bounty and Favour, and grant, that we may likewise hear a Voice of Consolation, as did Those Thy once elected People!

If, Lord! in what I have been tendering, I have either added to, or diminished from, any Point or Particular; I humbly implore Thy Benignity to pardon my Ignorance and Incapacity, since Thou well knowest the Integrity of my Meaning and Design; and in this Respect, as I do for all the rest of my Failings, I appeal to thy boundless Clemency. For ever Praised! for ever Glorified, be Thy Blessed Name. *Amen! Amen! Amen!*

The END of the MOOR's Manuscript.





THE
C A S E
OF THE
M O R I S C O E S,
OR
Spanish M O O R S.



THE last Century scarce produced a greater, or more remarkable Revolution than the *Expulsion* of the *Moriscoes*. It is a Story well worthy of being more universally known in these Parts of *Europe* than it really is. A Tragical, and very Impolitick Catastrophe to an unintermitting and most inhumane Persecution of upwards of Eighty Years Continuance; “ The publishing “ whereof, as Dr. *Geddes* (the only *English* Author who
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has wrote any Thing to the Purpose on this Head) says,
 “ may be of great Use to our own, and to all other
 “ *Protestant* Governments, not to put them upon imi-
 “ tating so detestable a Practice, abhorred of God, con-
 “ trary to Humanity, and to all good Policy; but that,
 “ detesting its Cruelty and Barbarity, they may be warn-
 “ ed by it to be always on their Guard against an in-
 “ defatigable Enemy, who, though he may *promise*, does
 “ never give Quarter; and with whom a *Protestant*, a
 “ *Jew*, and a *Mahometan*, are all one and the same; no
 “ Cruelties being thought great enough for any of them,
 “ if they will not believe as the *Roman Church* be-
 “ lieveth. ”

To this worthy Gentleman (whose curious *Traacts* de-
 serve a Place in the Closet of every judicious Collector
 of valuable Books) I shall be obliged for some Part of
 what I am to deliver concerning this memorable Event:
 And though, upon Account of the laudable Fidelity which
 shines throughout his Writings, I scarce know any Author
 upon whose Authority I would sooner depend, yet what
 I could meet with, suitable to my Subject, either in *Span-
 ish* or *French*, I chose to translate, rather than to copy
 from him.

I thought I could not well avoid saying something of
 the *Moriscoes*, lest any should, uncharitably, judge, that
 my Author's plaintive Conclusion, in such pathetick Strains,
 was causeless. But I have yet another Motive: Some, as
 I am informed, are ready to intimate, that by reason of
 the Date this *Manuscript* bears, the Whole must of Ne-
 cessity be a Fiction; alledging, That *Granada* being re-
 duced above Two Hundred Years since, it, consequently,
 could not be written in *Spain*, by a *Mahometan*, in 1603.

That the City of *Granada*, together with the whole
 Kingdom, which went under that Name (except some of
 the

the most mountainous Parts) was conquered by the *Spaniards* in the Year 1492, is a notorious Truth; as is likewise, that the Reduction thereof intirely put an End to the *Moorish* Empire in *Spain*, after those *Barbarians*, with many Vicissitudes of Fortune, had maintained their Ground in that spacious *Peninsula* ever since the Year 711, when the unfortunate *Don Rodrigo*, the last King of the *Western Goths*, was overthrown by them, in the fatal Battle of *Xeres de la Frontera*, through the Treachery of the vindictive Count *Julian*, whose Daughter that libidinous Prince had violated.

It is no less true that great Numbers of *Moors* passed over to *Africa* soon after the Loss of their Sovereignty, together with their vanquished King *Boadebin*; unable to live Dependents where they had once reigned Masters. All this, indeed, happened in our King *Henry* the Seventh's Time. But that there was not in *Spain* till the Years 1609, and 1610, many Hundreds of Thousands of as stanch *Mahometans* as any in *Barbary*, I could not have imagined that any who had the least Notion of History, would have offered to dispute; it being but too well known: And *Spain's* uncultivated and depopulated Fields and Towns, but too plainly shew their Want of near a Million of its most industrious Inhabitants. Those who go lowest make the Numbers of the then expelled *Moriscoes* to amount to Six Hundred Thousand: A terrible Blow for a Country which, even then, was not over-stocked with Natives!

Don Ferdinand, and his Consort *Dona Isabella*, having reduced that important Fortrefs, that ultimate Bulwark of those troublesome and tempestuous *Inmates*, the Warlike *Saracens*, granted very good and reasonable Conditions to those their new Subjects, which Articles were drawn up and ratified after the most formal, and solemn Manner

imaginable ; how well that Agreement was observed will presently be made appear.

Let none cavil at me for giving to the *Moors* the Name of *Saracens*, because the Word *Mauri*, strictly taken, implies the Descendants of the ancient *Africans* ; since those who over-ran all the Provinces of that Part of the World, which are now possessed by the *Mahometans*, from *Egypt* down to the *Western Ocean*, were *Arabians*, *Arabs*, or *Saracens*; and it was the same People, intermixed with the vanquished *African Mauri*, who invaded and conquered *Spain* : So that I cannot be properly said to confound those distinctly different Nations, because all the *Spanish Moors* are assuredly a Mixture of *Saracens*, *Africans*, *Goths*, and Original *Spaniards*.

There are Two Etymologies attributed to the Word *Saracen* : The one is thought to be a Corruption of *Sarakkeen*, that is *Thieves*, a Name of Infamy, said to be given them by the *Oriental Christians* and the *Jews*, alluding to the *Arabian* Manner of Living, which ever was, and still is, by Spoil and Rapine, like the *Tartars*. The other is, as if the Word was derived from *Sabaâra*, and *Sakin*, the first being the *Desart*, and the other to *inhabit*, and so *Inhabiters of the Desart* ; either of them seems to carry a Face of Probability. Throughout *Barbary* those Nations, though they frequently inter-marry, are still distinct in Language and Denomination, and generally in Complexion. The Posterity of the *Asiatick* Conquerors go by the Name of *El Aârab*, or the *Arabs*, speak the *Arabick* Tongue, that is a very intelligible Dialect of it, and are, commonly speaking, very swarthy ; for though some of them by taking to their Beds *African* Wives, have very much bettered the Complexions of their Children, yet it is Odds if those Children, when they grow up, do not again darken the Skins of their Off-spring by marrying *Arabs*, or having to do with *Blacks*, of which they have great Numbers among them, as well Slaves as Free.

As for the others, I mean the natural *Africans*, those who do not spoil the Colour of their Posterity, by the above-said Means, are, for the generality, notwithstanding the Torridness of their Climate, of as clear a Complexion as most *Europeans*, excepting those which are reckoned among the *Northern Nations*; nay, I have seen whole Families in the Mountains, and elsewhere, full as Carotty and Freckled as any *Hyperborean* of them all. These I take to be the *Vandal Race*. There are whole Tribes of *Kabeyles*, or *Mountaineers*, all which, of both Sexes, have on their Faces, Hands, Arms, and Legs, Crosses, and other Marks of Christianity, for which they can give no Manner of Account but a Custom, handed down to them by the Example of their Parents, from their Original *Christian Ancestors*.

All the *Africans* speak, as their Maternal Tongue, the *Punick Language*, though in various Idioms, each of which has a different Appellation, as *Zinetiá*, *Skilowia*, *Godemsiá*, *Messababiá*, *Skourwiá*, *Kabeyliá*, with some others whose Names are out of my Remembrance, some of which cannot understand each other without Difficulty, whereas between others, there is no more Difference than between the *Spanish* and *Portuguese*, or even as near as that of our Counties here. But, to return from this Digression.

I also hope that none will think that I am an Advocate for the *Saracens*, *Arabs*, or *Moors* (the Reader may call them as he pleases) when I bestow on them the honourable Epithet of *Warlike*. That they have a just Claim to that Title I presume no-body will deny: Their mighty Conquests sufficiently demonstrate it; since in Eighty Years Time, or less, that Martial Nation erected an Empire of incomparably larger Extent than the *Romans*

were ever able to do in Eight Hundred. As for the Conquerors of *Spain*, it is well known what a rapid Progress they made there; as it is notorious, that they continued absolute Masters of the far greatest Part of that extensive Realm for several Ages; and that, even at last, when, through their own intestine Diffensions, they had erected a considerable Number of Petty-Sovereignties out of their once formidable Monarchy, whose Banners triumphed in the most fertile Plains of *East France*, they were driven into one Corner of their *Spanish* Conquests, and founded the Kingdom of *Granada*, which made a flourishing Figure in the World for Two Hundred Fifty Six Years, under the Reigns of Twenty One Princes, with a Regal Title, sometimes at War, but oftner at Peace with the *Christian* Kings of *Spain*, to whom, in Times of Truce, they were accustomed to pay a moderate Tribute. *Mariana*, *Garibay*, and many other grave *Spanish* Historians, nay, even the partial fiery Zealot *Bleda* himself (of which last Author more will be said in the Sequel) in divers Places of their respective Chronicles, make no Scruple to acknowledge, That the reducing of that Kingdom by their *Catholic* Majesties, *Ferdinand* and *Isabella*, was wholly miraculous, almost beyond Expectation, and intirely owing to the Factions and Disturbances among the *Moors*. — They allow them to have ever been too hard for the *Spaniards*, Man for Man, as exceedingly surpassing them in Dexterity of Horsemanship. *Bleda* owns, that in the last Wars, Sixty *Moorish* Horse gallantly maintained a Pass, near *Malaga*, against Two Thousand of the choicest Cavalry in all *Spain*, and at last put them to a shameful Flight, with a great Slaughter; and surely one of his Kidney can scarce be suspected of affirming a Falsity which makes so little to the Credit of his Party.

I find the following Passage in *Turquet's* History of *Spain*, Lib. XXII. " An Embassy from *Muley Alboacen* " (Father to *Muley Boadelin*, surnamed *El Rey Chico*, or, " The

“ *The little King, last King of Granada*) came to their
 “ *Catholick Majesties Ferdinand and Isabella at Seville.*
 “ With this Prince they were then at Peace, notwithstanding
 “ that the annual Tribute accustomed to be paid by his
 “ Predecessors to the Crown of *Castile*, had, ever since his
 “ Accession to the Throne, been kept back, which the
 “ Wars with *Portugal*, in which *Don Ferdinand* had been
 “ long engaged, had obliged him to wink at, in Expectation
 “ of a proper Time to re-demand it. The *Moors* de-
 “ manded a Confirmation of the Truce between the Two
 “ Crowns, which was refused upon all other Terms
 “ except immediate Remittance of Arrears. The Am-
 “ bassador returned this brave Answer; *I am expressly com-*
 “ *manded to give you to understand, That the Kings of*
 “ *Granada, who used to be Tributaries to the Crown of Castile,*
 “ *are all in their Graves, and with them, all Obligations of*
 “ *that Nature are extinct: And that in Granada, no more*
 “ *Gold or Silver Money is coined, nor any Metals now wrought*
 “ *by our Artificers, except Iron and Steel to make Sabres, and*
 “ *Heads of Arrows and Lances, to be turned against the Breasts*
 “ *of our Enemies.*

I think what the same Author (who, I could never hear was taxed with *Heresy*) says, at the Beginning of *Lib. XXIV.* of that History, is very remarkable, and I fear but too just.

“ The Wars of *Granada* (says he) being happily ended,
 “ they were followed by other great and memorable En-
 “ terprizes, partly Advantageous, and partly Noxious;
 “ among which, the Discovery of the *New World* might be
 “ deemed a most Praise-worthy Exploit, if they, to whom
 “ the great and most merciful God shewed such Favour, as
 “ to discover to them, and to their Posterity, Lands and
 “ Nations ’till then wholly unknown to the Inhabitants of
 “ our Hemisphere, had but known how to make a right

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“ Use of the Blessings and Treasures they found there, to
 “ the Honour and Glory of the munificent Donor, as they
 “ were in Duty bound to do. But we no where meet with
 “ Instances of Inhumanity, Avarice and Injustice able to
 “ stand in Competition with the Proceedings of the
 “ *Spaniards* in the Conquest of the *West Indies*, of all
 “ which, even their own Histories bear Testimony, to the
 “ Horror of those who read them, and to the publick
 “ Scandal of *Infidel* Nations, who have heard of their
 “ Actions; occasioning their Detestation of *Christianity*,
 “ which for these Reasons they look upon as a sanguinary
 “ Religion, thirsting after nothing but Gold and Worldly
 “ Treasure, and burning with an insatiable Desire of
 “ lording it over the rest of Mankind.”

A little farther he says, “ Soon after their *Catholick*
 “ Majesties were become Masters of *Granada*, the Council
 “ took a Resolution, laudable in Appearance, but of most
 “ pernicious Consequence. It was the Publication of an
 “ Edict, absolutely injoining all the *Jewish* Inhabitants of
 “ the Kingdoms of *Leon* and *Castile* to be immediately con-
 “ verted to the *Christian* Religion, and be Baptized, on
 “ Pain of Confiscation of all their Effects, and perpetual
 “ Banishment. This Decree was received, published and
 “ executed with an inconsiderate Zeal, and, as may be
 “ presumed, without their Majesties Knowledge, imagining
 “ thereby to inhance *Christianity*, and to confirm to those
 “ Princes the Name and Title of *Catholick*; to which
 “ Deed they were spurred on by the Lazy Prelates and
 “ Pastors, too proud and too indolent to comply with the
 “ Duty of their respective Charges, thinking themselves
 “ above teaching good and wholesome Doctrine; as they
 “ were likewise incited by the *Monks*, and other seditious
 “ *Ecclesiasticks*, who had a far greater Inclination to destroy
 “ than to feed those unhappy Wretches, by whom they
 “ were held in Abhorrence and perpetual Scandal, by their
 “ cor-

“ corrupted Morals; from whence it proceeded that the
 “ Name of *Christ* was prophaned and blasphemed by the
 “ *Jews* and *Mahometans* of those Days, who would much
 “ rather have gone a Thousand Leagues out of their Way,
 “ than have gone ever so small a Step to receive any In-
 “ struction, in Points of Religion, from People so irreligious,
 “ whose Piety was no other than Boyish Ceremonies, and
 “ exterior Pageantry, Services to what is not God; their
 “ Learning mere Quirks and *Chicane*, in order to maintain
 “ and increase their Opulency, the Means to uphold their
 “ Luxury, to gratify their irregular Appetites, and the
 “ Pursuit of Dignity, and Earthly Honour, with a popular
 “ Opinion of a superior Knowledge in the Affairs of both
 “ Worlds: All which was evidently clear and apparent to
 “ Men of Sense among the *Unbelievers*; since Persons so
 “ ill-disposed themselves, and who shewed no Inclination
 “ of Amendment, as were the Clergy of those Times,
 “ could promote and push on such Counsels, and could
 “ induce the *Spanish* Monarchs to put in Execution Methods
 “ fit for, and agreeable to, the Devil himself (who, from
 “ the Beginning of the World, has been an Homicide, and
 “ the Author of all Ruin and Desolation) and such as have
 “ since been practised throughout all *Christendom*, with
 “ the worst Success in the World: For Tortures, Confisca-
 “ tion of Goods, Death, and other Violences of the like
 “ Nature, can never ingender in the Heart of Man one
 “ single Grain of *Faith*, the *Seed* whereof is the *Word* of
 “ GOD, the *Watering* are the holy Works of *unfeigned*
 “ Charity, after the Example of the Cœlestial Father, and
 “ the *Increase* thereof is the *Spirit* of the Almighty; but
 “ such Measures as those are apter to produce Hypocrisy,
 “ Atheism and Despair in abundance, which are the
 “ Offerings the Enemy of *Jesus Christ* demands. Now
 “ these resty, headstrong *Jews*, upon the Publication of
 “ this Edict, found themselves in a wonderful Perplexity,
 “ agitated with great Passions for their Religion, their
 “ Lives,

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“ Lives, and their Estates, which were indeed very con-
 “ siderable, and probably, very well considered by
 “ their *Catholick* Majesties Counsellors, imagining that
 “ through their Obstinacy, a Vice common and peculiar
 “ to that People, they might be enabled to replenish the
 “ Publick Coffers, emptied by the Drains of the late
 “ Wars, to disingage the mortgaged Provinces, and re-
 “ deem the Queen's Jewels, out of the Confiscations of
 “ such vast Wealth as those People were possessed of in
 “ *Spain*. The most Devout among the *Spanish* Jews,
 “ during the Three or Four Months Term allotted them
 “ to prepare themselves, consulted together, and found
 “ Means to remove their Money, and their other valuable
 “ Moveables out of *Castile*, in the Execution whereof they
 “ wanted not Friends, and well-disposed People among
 “ the *Christians*, who, full of Humanity, assisted them in
 “ getting off their Goods, concealed them, and by diffe-
 “ rent Contrivances conveyed them into *Portugal*, *Italy*,
 “ *Africa*, *Turkey*, and other Parts, whither those per-
 “ secuted People retired. A very great Number of them
 “ dispersed themselves over *Macedonia*, *Greece*, and other
 “ Regions possessed by the *Turks*, to whom they taught
 “ the Art of founding Cannon, the Use thereof, making
 “ Fire-Arms, Gun-Powder and such like Engines and
 “ Instruments of War, of which they have since very well
 “ known how to make Advantage, to the unspeakable
 “ Detriment of *Christendom*. The rest, loving their Ease
 “ and Conveniency, valued their native Country, and their
 “ Estates, more than any other Consideration, were bap-
 “ tized, and made Profession, real or feigned, of the
 “ *Christian* Religion, as much of it as they were able to
 “ learn, or comprehend, in so short a Time, from whence
 “ proceeded another Inconveniency, which is, that in
 “ Process of Time, the noble *Spanish* Families, allying
 “ themselves by Marriages to this Race, polluted and con-
 “ taminated not only their Blood, but their very Morals.
 “ These

“ These are the Effects which that violent Law of their
 “ *Catholick* Majesties *Don Ferdinand* and *Dona Isabella*,
 “ has produced ; being the same revived, by which the
 “ *Spaniards* formerly banished the *Jews* out of *Spain* in the
 “ Two Thousand Eighty Second Year, (if they are not out
 “ in their Computation) from the Time they first became
 “ Inhabitants of that *Peninsula*. The like Rigor was
 “ exercised against them in *Aragon*, *Valencia*, *Catalonia*,
 “ *Sicily* and other States subject to their *Catholick* Ma-
 “ jesties ; after which those Princes leaving *Cordoua*, passed
 “ into *Aragon* to visit and settle the Affairs of that King-
 “ dom.” Thus far *Turquet*. But it will not be here im-
 proper to see what became of the *Jews*, who had retired
 into *Portugal*, of which *Dr. Geddes* gives the following
 Account.

“ For the first Seven Years after the taking of *Granada*,
 “ we do not find that the *Moors* were much persecuted by
 “ the *Spaniards*, to oblige them to change their Religion ;
 “ their Conversion having been left by *Ferdinand*, ac-
 “ cording to his Oath, to the Arguments and Persuasions
 “ of the Archbishop and other Ecclesiasticks, whom he
 “ had settled among them in great Numbers, and without
 “ giving them Authority to have recourse to the least
 “ Violence. But *Ferdinand*, being under no such Engage-
 “ ment to the *Jews*, who were likewise very numerous in
 “ *Spain* at that Time, did, about Three Months after the
 “ taking of the City of *Granada*, by a publick Edict, com-
 “ mand all the *Jews*, if they would not be baptized, to
 “ depart, with their Families, within Four Months, out
 “ of all his Dominions, upon Pain of Death, which most
 “ of them did ; some going into *Italy*, others to *Turky*
 “ and *Barbary* : But the main Body of them went into
 “ *Portugal*, where, for a great Sum of Money, they ob-
 “ tained Leave of King *John II.* to continue for some
 “ Months, till they could be provided with Ships to carry
 “ them

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“ them off. But, notwithstanding the Reason why they
 “ did not leave *Portugal* within the Time prefixed, was,
 “ that the King would not suffer any Ships to take them
 “ Aboard, and by Land they durst not go, the *Spaniard*
 “ having made it Death for any of them to return into his
 “ Dominions, they were all, so soon as that Term was
 “ expired, stripped by the King of all their Goods, and
 “ sold to his Subjects for Slaves. King *Emanuel*, who
 “ succeeded *John*, reckoning it to have been both an unjust
 “ and dishonourable Thing that his Predecessor had done
 “ to the *Jews*, let them all at Liberty again: But, at the
 “ same Time, commanded them all, upon Pain of per-
 “ petual Servitude, either to be Baptized within a certain
 “ Term of Months, or to quit *Portugal*; promising, That
 “ Ships should be provided for all who would depart, at
 “ the Three chief Ports of his Kingdom. The *Jews*,
 “ who had all left *Spain*, where they and their Ancestors
 “ had lived for a great many Generations, because they
 “ would not turn *Christians*, did intend to have left *Por-*
 “ *tugal* for the same Reason; and did accordingly repair,
 “ with their Families, to the Ports appointed for their
 “ Imbarkation; where, instead of Ships to carry them off,
 “ they met with a Proclamation, prohibiting them, upon
 “ Pain of Death, to embark any where but at *Lisbon*; to
 “ which City when they were all come with their Families,
 “ the King commanded all their Children which were
 “ under Fourteen Years of Age, to be taken from them,
 “ and to be baptized by Force: With which unexpected
 “ Violence, several Parents were so enraged, that they
 “ threw their Children, which were under that Age, into
 “ the River, and into Wells, and themselves after them.
 “ But the Time appointed for their Imbarkation being
 “ expired, and no Ships being permitted to take any of
 “ them Aboard, they, rather than be made Slaves again,
 “ consented to be baptized. The *Jews*, who were at this
 “ Time baptized in this Manner, are reckoned to have
 “ been

“ been above Three Hundred Thousand, Men, Women
 “ and Children; but as few, if any of them, were, in
 “ their Hearts *Christians*, when they were thus forced to
 “ receive Baptism, so great Numbers of their Descendants
 “ do, to this Day in *Portugal*, continue to breed up their
 “ Children in the *Jewish* Religion, notwithstanding the
 “ unintermitting Cruelties which have been ever since,
 “ exercised by the *Inquisition* upon all of them who have
 “ been convicted of having returned to that Faith. This
 “ Disperſion of the *Spanish Jews* is reckoned, by all of that
 “ Nation and Religion, to have been, both as to Hardships,
 “ and as to their Numbers, nothing inferior to that which
 “ followed upon the Destruction of *Jerusalem*; more than
 “ Eight Hundred Thousand, Men, Women and Children,
 “ having been driven out of *Spain* at that Time.”

I could never yet hear from any *Jew*, tho’ I have con-
 versed with several upon this very Point, that he thought
 their Nation had a much greater Obligation to King
Emanuel than to King *John*, tho’ both of them otherwise
 Princes of great Qualifications; and they were all ready
 to say, That leaving *Spain* to seek Sanctuary in *Portugal*,
 was but leaping out of the *Frying-Pan* into the *Fire*; the
 same mistaken Zeal against whatever can be brought under
 the Denomination of *Heresy*, reigning equally in both:
 And as to the *Inquisitors*, I have heard the Preference given
 to those of *Spain*, in that one Article of filling the Bellies
 of their Prisoners, while the less humane *Portuguese* Zealots
 half starve theirs. In *Africa*, I met in particular with an
 Instance of each, from the Mouths of Two Persons who
 had been so unhappy as to taste of their Clemency, one at
Granada, and the other at *Lisbon*. He at *Lisbon* lay there
 Eighteen Months; but the other was so fortunate as to be
 released before he had been a Prisoner full Seven. This
 was a *New Christian*, of *Jewish* Extraction, who served
 King *Philip V.* in Quality of Captain of a Company of
Dragoons.

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Dragoons. His Accufation being flight, he was at the Second Examination, turned out, being only sentenced to wear a certain Ring upon his Finger; but when he demanded what his Lodgings had been plundered of by the hungry *Familiars*, he was told, *That was all deducted for his Board, &c.* which was, as he protested to me, and others, with a *Valga el Demonio sus Almas*, as much as would have kept him like a Gentleman for at least Seven Years out of Prison, so he said he was little obliged to them for their *Catering*. But, added he, *I must own, to give the Devil his Due, I wanted not all the while of my dismal Solitude, a competent Allowance of what was in Season.* This Person was known in *Spain* by the Name of *Don Juan Francisco Ximenes*, and not long after his Releasement, got away to *Italy*, and from thence to *Barbary*, where, I presume, he still is with his Family.

The other was a *Moor*, born at *Tripoly*. This poor Fellow had been taken when he was a Boy, remained some Years a Slave at *Cadiz*, and, for attempting to make his Escape, had one of his Ears cut off, according to Custom. Being at last redeemed by his Friends, who released a *Christian* Captive in Exchange for him, he had the Misfortune to be retaken, and carried into *Lisbon*. Whether some officious *Fiend* of the informing Tribe accused him to the *Inquisition*, or whether he was seized upon Suspicion, he could never know, but seized he was. The *Inquisitors* would fain have *palmed* it upon him, he said, that he was known to have received the *Holy Sacrament* of *Baptism*, and consequently to have been a professed *Catholick*; nay, they went so far as to try, what keeping him hoisted up in the Air by his Arms, fast tied behind him, for near Half an Hour, would do to make him own as much. Notwithstanding the Extremity of that Torture, he had Resolution enough not to confess what he never knew, and his coming off so well as he did, may be attributed to the Weakness of

of the Evidence. He was at last discharged, and sent a Slave to the *Tercera* Island, from whence he made his Escape in a *Dutch* Ship. His Warder, he said, told him at his first coming in, *That he might have what he had a mind to, as far as a Groat a Day would go.* But, perhaps, that might be, in some Measure, owing to the *Boarder's* Poverty; not that I ever heard the *Inquisitors* were superabundantly guilty of *Generosity*, any more than of *Mercy*, tho' they talk very much of both.

I had almost forgot to mention, That *Ximenes* told me, That he was kept Twelve Hours upon his Knees, with his Neck and Wrists fast locked in the *Cepo* (which is a Machine after the Nature of a *Pillory*, tho' as strong as our *Stocks*, and not much higher from the Floor) only for having been over-heard humming a Tune by one of the Jailors, some of whom are almost continually listening at the Doors of the Prisoners Dens, to prevent all such Signs of Mirth. When the dogged Varlet had made him fast, he said to him, *Now you may sing as much as you think fit.*

Tho' I could never hear that *France* is any more a Friend to the *Inquisition* now than it was when *Turquet* wrote his *Spanish* History, yet one may find a mighty Difference between his Style, and that of the other *French* Authors, who have treated of the Affairs of *Spain* since the Administration of those Zealous Cardinals, *Richlieu* and *Mazarine*; nor can the *Huguenots* boast of much better Usage than the *Moriscoes*, and apostate *Jews* in *Spain* and *Portugal*. I can scarce believe that the *Inquisitors* are since grown one Jot more Humane than they were in *Turquet's* Days, neither is it my Opinion, that the *Spanish* Clergy are much mended in their Morals; yet *L'Abbe Bellegarde*, in his History of *Spain*, lately published, in Nine Volumes 12mo. falls several *Pegs* lower, and whenever he has Occasion to mention the *Holy Office*, is very liberal of his *Epithets*; nor
have

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have I once found him condemning the rigorous Proceedings against *Heretical Pravity*, to use the *Inquisition Term*; and as for those very Pastors whom *Turquet* points out as proud, lazy, partial, ignorant, luxurious, bloody minded Drones, he represents (I presume, thinking himself very much in the right, and consequently that Author as much in the wrong) as a pious, learned, reverend, indefatigable and *truly Catholick* Body, seeking nothing but what tends to the Glory of God, the Exaltation of the *Holy Mother Church*, and the Propagation of the Gospel by the total Extirpation of *Heresy* and *Schism*.

The Propagation of the *Gospel*, and the Extirpation of *Heresy*, are, indeed, what they plead as the Motives of their Zeal: But, with *Turquet*, all the clear-sighted Part of Mankind are convinced, that there is something else in View. The celebrated Author of *Hudibras* says very *à propos*;

No Jesuit e'er took in Hand
To plant a Church in barren Land,
Nor ever thought it worth his while
A Swede, or Rufs, to reconcile:
For where there is no Store of Wealth,
Souls are not worth the Charge of Health.
Spain in America had Two Designs,
To sell their Gospel for their Mines:
For had the Mexicans been poor,
No Spaniard Twice had landed on their Shore:
'Twas Gold the Catholick Religion planted,
Which, had they wanted Gold, they still had wanted.

I am apt to think, that a certain Method the *Swedes* are said to take with all the *Romish* Clergy who venture to tread their forbidden Ground, deters them from sending Missionaries to attempt the Reduction of those contumacious

Northern

Northern Hereticks to the Bosom of the Church, more than the Barrenness of that torpid Climate ; I mean their infallibly effectual *Recipe* for compelling them, *volentes, volentes*, to keep their *Vow* of *Chastity* ; for, as I remember, a *Morisco* once told me at *Tunis*, and I have some Reason to believe it myself, that the *Priests, Monks and Fryers* are full as unwilling to part with the *Gifts* of *Nature*, as other Men who are not under any such *Vow*. “ Our Ancestors “ were Fools, said he ; for had they, instead of taking a “ fruitless Revenge upon those despicable Idols and Re- “ licks, but thought of serving their lusty *Vicars* and *Cu- “ rates*, as the wiser *Swedes* serve all of that Vermin they “ can lay Hands on, those *Cornudos*, I fancy, would not “ have pestered them as they did, nor have been so “ zealously, and assiduously fond of *confessing*, and feeling “ the *soft Palms* of their handsome Wives and Daughters : “ And, in all Probability, we, their Posterity, might still “ have enjoyed our Patrimonies in that our Paternal “ Country.”

That the *Moriscoes* were all, to a Man, *Mahometans* to the very last, I never doubted, nor did I ever meet with any of their Race that offered to deny it ; but, on the contrary, they all unanimously affirmed their being unalterably so. Yet all who knew any Thing of the History of their Fore-fathers, agreed, That had the Kings of *Spain*, and *Don Ferdinand* and *Dona Isabella* in particular, but kept their plighted Faith, and, according to their solemn Promises, allowed their *Morisco* Vassals *Liberty* of *Conscience*, they, and their Posterity, might have been Sovereigns of many Thousands of wealthy, industrious, and loyal Subjects.

The First Persecution (I mean by Violence, for as to *Preaching* they had it from the very first) against those People, upon Account of Religion, began, as *Turquet,*
R *Geddes,*

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Geddes, Bleda, Mariana, Garibay, Illescas, and most other Authors inform us, in the Seventh Year after the Reduction of *Granada*, viz. in 1499. The Account *Turquet* gives of the Beginning of it, is this; “ Their Majesties *Don Ferdinand* and *Dona Isabella*, from *Seville*, being arrived at *Granada*, moved with an ardent Zeal for their Religion, and to obtain a better Title to the Name of *Catholick*, they (spurred on by the Prelates of *Spain*, and more particularly by *Don Francisco Ximenes de Cisneros*, Archbishop of *Toledo*) undertook the Conversion of the *Moors*, with, or against their Will, notwithstanding the Capitulations and Promises, during, and at the Conclusion of the War, solemnly made to those who surrendered; from whence resulted very great Troubles and Disturbances. *Ximenes* had, some time before, been sent to *Granada*, in order to assist *Don Hernando de Talavera*, lately invested with the Archbishoprick of that conquer’d City, who had been using his utmost Endeavours to accomplish that Conversion by Persuasions, and fair Means, without using Compulsion. But *Ximenes* observing, that he proceeded, as he thought, too slowly, he, agreeable to his impetuous Humour, began to press the *Moors* of the *Albaizin*; using sharp Reproaches and Reprimands to those who offered to dispute in Matters of Religion with the *Monks* and *Curates*, who endeavoured to convert them; and from Words proceeding to Deeds, he caused to be apprehended a certain principal *Moor*, of the Family of *Zegri*, descended from the Kings of *Granada*, and kept him so long under a severe Confinement, that, to obtain his Liberty, he said, *He was content to believe in Jesus Christ, and that he had been assured in a Vision, that so to do was the true Means of gaining his Soul’s Health*. After this, the Archbishop sent one of his Domesticks, named *Saxedo*, together with a certain very ill-disposed Provost, to seize a Woman in the same Quarter of the City, viz. the *Albaizin*; but
“ they

“ they both there lost their Lives: The Cries of that
 “ Woman having drawn to her Assistance a considerable
 “ Number of *Moors*, who, after having committed that
 “ Deed, ran to the Place of the Archbishop of *Toledo*’s
 “ Residence, in order to treat that Prelate in the like
 “ Manner: But he and his Domesticks made a courageous
 “ Defence, till such time as the Count *de Tendilla*, Go-
 “ vernor of the City, disengaged him. The said Count,
 “ with the Archbishop of *Granada*, managed Matters so,
 “ that those incensed People were appeased, their *Alguazil*’s,
 “ or Magistrates, protesting, *That they had not risen against*
 “ *the King; but that their sole Aim and Intention was, to*
 “ *prevent any Violation of the Agreement which had been*
 “ *granted to them, of never being to be compelled by Force*
 “ *to change their Religion.* This was the first forcible Essay
 “ towards the Conversion of the *Moors*, which caused
 “ much Tumult, and no small Danger, continuing Ten
 “ Days. The King being informed of what had happen’d,
 “ was highly irritated against the Archbishop of *Toledo*;
 “ but he payed him with Arguments and Excuses (of
 “ which Coin he never went unprovided) and wrought
 “ upon that Prince to be satisfied with his Procedure, and
 “ to approve of a Continuance of those violent Conversions.
 “ At the Rumour of what the *Moors* of the *Albaizin* had
 “ done, those of the Mountains called *Las Alpuxarras*,
 “ rose up in Arms in good Earnest; to quell which Insur-
 “ rection, there was a Necessity to march against them
 “ with a Body of regular Troops, the Year following, *viz.*
 “ 1500; in which Year Pope *Alexander VI.* celebrated the
 “ Jubilee at *Rome*, whither prodigious Numbers of People
 “ of divers Nations resorted; and then began, in earnest,
 “ the Reduction of the *Moors* of the Kingdom of *Granada*
 “ to the *Christian* Belief; and notwithstanding many
 “ mutinied, yet, in the City alone, more than Fifty
 “ Thousand of them received the *Water of Baptism*, and
 “ the *Mosques* were all *Blessed*, and *Consecrated* to the

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“ Rites and Ceremonies in Use among the *Christians* of
 “ that Age. Those *Moors* who would not, at the King’s
 “ Command, change their Religion, were compelled to
 “ do it by Force of Arms; and because the Towns of
 “ *Huescar*, *Lanjaron* and *Andarax*, in the *Alpujarras*,
 “ made greater Resistance than any other Places, the In-
 “ habitants, so forced, were all made Slaves.”

For the Reasons I intimated at the Beginning of this
 Treatise, it will not be improper to take Notice of what Dr.
Geddes says upon the same Head. In *Vol. I. Pag. 8, 9, 10.*
 he has these Words. “ *Ximenes*, who was a Man that
 “ would not be easily baffled in any Thing that he under-
 “ took, began that great Work, with courting and caressing
 “ the chief Men among the *Moors*; and having, by rich
 “ Presents, and greater Promises, persuaded some of the
 “ first Quality among them to turn *Christians*, their Ex-
 “ ample was followed by a considerable Number of the
 “ inferior Sort. The *Moors*, both in the City and Country,
 “ being much alarmed and displeased with those Conver-
 “ sions, several of their principal Men, with whom the
 “ Archbishop had not been able to prevail, did go about
 “ to persuade their Kindred, and others, neither to be
 “ flattered nor bribed out of the Religion of their Fore-
 “ fathers. The Archbishop, so soon as he heard of those
 “ Counter-workings, *laying all Humanity* (says the Writer
 “ of his Life) *almost aside*, commanded all those Zealots
 “ to be apprehended, and having loaded them with Irons,
 “ he ordered them to be thrown into Dungeons, and there
 “ treated as the greatest of Malefactors. Among those
 “ Zealots there was one named *Zagri* (rather *Zegri*) who
 “ was of a Noble Family, had born high Commands in
 “ Armies, and who, among his other Exploits, had, in
 “ his younger Days, fought Hand to Hand with the great
 “ Captain *Gonzalo*.”

But

But before I proceed, it will be necessary to say something concerning this great Family of the *Zegries*, so frequently mentioned by the *Spanish* Historians. The Founder thereof, was one *Iusouf Ben Zeiri, Ben Menad*, who, in the Year 362 of the *Hegira*, being left Vice-Roy of the Province properly called *Africa*, or *New Numidia*, by *Moez le Din Allah*, first *Caliph* of the *Fathimites*, erected a new *Dynasty*, called *Doulat el Zeiriat*, or the *Dynasty* of the *Zegries*, which continued reigning under Nine Princes, and in 543, the *Morabiteen* conquered their Kingdom, and dispersed them, upon which all of that Family who escaped, passed into *Spain*. They built the City of *Bagiah*, or, as we call it, *Bougia*, which was the Seat of all the Princes of that Race in *Africa*. In *Granada*, the Enmity between the *Zegries* and the *Beni Serraga*, another famous and most illustrious Family, whom the *Spaniards* corruptly call *Aben Cerrages*, was no less remarkable, than was the Inclination these last had to the *Christians*, and the implacable Inveteracy of the others against their very Name. A little before the last Wars, which put a Period to the *Moorish* Sovereignty in *Spain*, the *Zegries* having, upon a false Accusation, caused many of the chief of those their Rivals to be unjustly put to Death by the King of *Granada*, most of the rest went over to the *Spaniards*, and all became *Christians*, and there are still several of their Posterity; tho' I have been told, that the *Inquisition* has been no more favourable to them than to others: But to reassume our Discourse. The Doctor goes on, "The Archbishop reckoning, that if he were but able
"to subdue *Zegri's* high Spirit, so far as to make him turn
"*Christian*, none among the *Moors*, would, after that, dare
"to oppose him in his Conversions, he committed him to
"the Custody of one of his own Chaplains, named *Leoni*,
"a Man of a fierce and cruel Disposition, in whose keeping
"*Zegri* had not been many Days, before he begged of his

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“ Keeper to be permitted to speak with the Archbishop ;
 “ which being granted, Zegri, when he appeared before
 “ him, desired that his Irons might be knocked off, that
 “ he might deliver his Mind with the more Freedom ;
 “ which, having been done, he declared, *That he had been*
 “ *commanded in a Dream, the Night before, to turn*
 “ Christian ; (adding at the same Time with a Smile)
 “ *I am not such an Idiot as to want any more Arguments*
 “ *to persuade me to that, besides those I have had given me*
 “ *by that terrible Lyon of your Lordship’s* (alluding to the
 “ Keeper’s Name) *to whom,* continued he, *let my*
 “ *Country-men be but committed for so many Days as I*
 “ *have been, and I will undertake they shall all be con-*
 “ *verted by him to Christianity.* ”

Bleda, in his Chronicle of the *Spanish Moors*, Book VI.
 Page 655, & seq. delivers an ample and very particular
 Account, of the great Care, as he terms it, which their
 Catholick Majesties, *Don Ferdinand* and *Dona Isabella*,
 and their Successors took, that those new Converts of
 the Kingdom of *Granada* might be in Effect, as well
 as outward Appearance, *True Christians*. But before I
 enter upon that Extract, the Reader, in order to have a
 better Idea of that Author, is desired to observe what
 Dr. *Geddes* says of him in Vol. I. Page 97. of his Tracts.
 The Paragraph is as follows.

“ But the great Trumpeter to the *Expulsion*, was one
 “ *James Bleda*, a *Dominican* Friar, who, for several
 “ Years, was continually footing it betwixt the Courts of
 “ *Madrid* and *Rome*, to excite the King, and the Pope,
 “ to turn all the *Moriscoes* out of *Spain*, or to destroy them
 “ all in it. And as this hot-headed Friar did call all the
 “ Ecclesiasticks, who did not bark against the *Moriscoes*
 “ as loud as he had done, *Dumb Dogs* ; so did he assure
 “ all the *Old Christian* Laity, That whenever the King
 “ should

‘ should give the Word, they might, without any Scruple
 “ of Conscience, cut the Throats of all the *Moriscoes*, and
 “ not spare any of them upon their professing themselves
 “ Christians; but follow the laudable Example of the
 “ *Croisada* that was raised against the *Albigenses*: who upon
 “ their having made themselves Masters of the City of
 “ *Bezeir*, wherein where Two Hundred Thousand *Catho-*
 “ *licks* and *Hereticks*, did ask Father *Arnold*, a *Cistercian*
 “ Monk, who was their chief Preacher, *Whether they should*
 “ *put any to the Sword that pretended to be Catholicks?*
 “ And were answered by the holy Abbot, That *they should*
 “ *kill all without Distinction, and leave it to God, who*
 “ *knew His own, to reward them for being true Catho-*
 “ *licks in the next World*; which was accordingly exe-
 “ cuted.” The Account he gives us, faithfully translated
 from the *Spanish*, is as follows.

After the *Moors* of the Kingdom of *Granada* had been
 all baptized, and had, in outward Appearance, embraced
 our *Holy Catholick* Faith, their Majesties heaped upon them
 many Tokens of Favour, governing them with great Cle-
 mency and Indulgence, without suffering them to be treated
 with the least Rigour, but punctually adhering to those
 Documents which the Church enjoineeth to them who desire
 to bring over to the Faith such as are not of the Christian
 Religion. *Qui sincerâ intentione extraneos à Catholicâ*
Religione ad fidem cupiunt rectam perducere, blandi-
mentis debent non asperitatibus studere. St. Gregory to
Paschasio Bishop of *Naples*, *Epist. X. Lib. XI.* And
Primordia conversorum blandis refovenda sunt modis,
ne si ab asperitate incipiunt, exterriti ad priores lap-
sus recurrant. St. *Isidore*. But notwithstanding all these
 Indulgences, they could never, by fair Means, be brought
 to believe, with Sincerity of Heart, in our Lord *Jesus*
Christ, nor to renounce one Tittle of the Rites and Cere-
 monies of their False Prophet *Mahomet*. And notwith-
 standing

standing with their Tongues they professed themselves *Christians*, nay, and gave some outward Appearances of their being so, according to the Liberty granted them by that Grand Impostor, yet the little Love and Obedience they had to the Precepts of our Church, were very visible, as was likewise the great Attention wherewith they followed their own abominable Sect. When afterwards they found less Indulgence and Clemency, and were more oppressed by the Courts of Justice, they began to be very clamorous in their Complaints, and, without the least Sense of Shame, audaciously discovered their perfidious Principles, with the Hardness of their Hearts, and the implacable Hatred they bore to the *Christians*, openly professing and exercising all the Rites of their Sect, and were instructed therein by their *Alfaquies*, or Teachers, with more Care and Application than ever. We are not speaking here of some of their Nobility, who imbraced the True Faith in their Hearts, deeming their being *Christians* as their greatest Honour, and who have till this Day, most constantly persevered in their being very good Catholics. In a Word, they made Practice of all those Rites and Ceremonies which are mentioned in the First Part of that Book, against the *Moriscoes*, which I published, holding a Correspondence with the Pyrates and Rovers of *Africa*, entertaining, assisting, and regaling them at their Habitations, and delivering into their Power all the *Christians* they could. This last Article was a just and sufficient Title for the Catholick Kings to root them out entirely, and to destroy them as manifest Enemies, and which is clearly proved and demonstrated in that my Book; but their Majesties thought to remedy these Evils by some Methods they pitched upon, conformable to Justice and good Government. Among the rest the Queen *Dona Juana*, Daughter and Successor to their Catholick Majesties *Ferdinand* and *Isabella*, commanded that the *Morisco* Habit should be left off, she imagining that it might prove

prove very effectual in bringing them by Degrees to lose the Remembrance of their having ever been *Moors*; and this Method, as she was informed, was agreeable to the *African* Councils. This Ediſt, at the Petition of the *Moriſcoes*, was at that Time winked at, and lay dormant till the Year 1511. when the Emperor *Charles* the Fifth began his Reign: He made a Proclamation that ſame Year, That the Ediſt of the Queen his Mother ſhould be revived, and put in Execution; but at the Supplication of the *Moriſcoes* it was again ſuſpended.

In the Year 1526. the Emperor had many Complaints made him from the Rectors and Curates, intimating, That the *Moriſcoes* ſtill followed the Rites of their abominable Sect. He appointed as *Viſitors* of the whole Kingdom of *Granada*, and diſpatched them away in that Capacity, the following Eccleſiaſticks; *Don Gaspar de Avalos*, Biſhop of *Guadix*, the Licentiate *Uriel*, the Doctor *Quintano*, the Canon *Pedro Lopez*, and Fryar *Antonio de Guevara*, of the Order of the Seraphick Father St. *Francis*, who the Year before accompanied the Biſhop *de Avalos* when he went to *Valencia* to baptize the *Moors* of that Kingdom. When they had viſited every Part of the Kingdom of *Granada*, which was inhabited by the *Moriſcoes*, they returned, and gave in their Report to the Emperor, *That in order to make them become good Chriſtians, it was highly requiſite, that they ſhould leave off the Manners and Cuſtoms that were uſed in the Times of the Moors.* His Maſteſty was then at *Granada*, where he aſſembled a Convocation of the moſt learned Divines, injoining them to conſult, and to reſolve upon the moſt convenient Means to make them leave off thoſe Cuſtoms. In the Royal Chapel which their Catholick Maſteſties, *Ferdinand* and *Iſabella*, had founded in the Cathedral Church of that City, the Aſſembly, at which were preſent a great Number of Prelates, and the moſt eminent Eccleſiaſticks, was congregated.

There

There the Informations of the *Visitors* were examined, as likewise the Articles and Capitulations of Peace, which were granted to the *Moors* when they delivered up the City, the *Affiento*, or Contract, which the Archbishop of *Toledo* settled with them afterwards, when they were converted to the Faith, the Grants, &c. of their Majesty, with the Opinions and Declarations of several learned Persons, were all carefully examined.

After a full Debate, they unanimously concluded and declared, “ That while those People dressed and talked like “ *Moors*, they still must needs retain the Memory of their “ Sect, and could never become good *Christians*: And “ since they professed themselves *Christians*, they did them “ no Injury in compelling them to live as such. ”

They commanded them to leave using the *Moorish* Language and Habit, and likewise the Use of *Bagnioes*: That the Doors of their Houses should be kept open upon all Holy-Days, and Times of Festivals, and upon *Fridays* and *Saturdays*: That they should use no * *Leylas* nor *Zambras*, according to the *Moorish* Custom: That they should not use † *Albena* on their Hands and Feet, nor the Women in their Hair or otherwise: That at their Marriage Feasts they should use no *Moorish* Customs and Ceremonies, as they always did; and that upon all such Occasions they should keep their Houses open: That they should constantly go to hear Mass: That they should not entertain any Foundling Children: That they should not make Use of *Moorish* Names, nor have among them any *Africans*, or Natives of *Barbary*. All these Particulars the Emperor commanded them to observe and obey;

* Certain Dances and Musick-Meetings in great Vogue among the *Moors*.

† The Shrub call'd *Privet* or *Primprint*, which the *Moors*, especially the Women, make frequent Use of, for the Occasions hereafter mentioned.

obey ; but the *Moriscoes* did all they could to oppose complying therewith, interceding with the Emperor, and bribing the Prime Ministers, and prevailed with his Imperial Majesty, before he left *Granada*, to issue out an Order for suspending the Edict, so that at that Time it was not put in Execution. But in the Year 1530, the Emperor being absent from these Kingdoms, the Empress gave Orders to the Archbishop, and the President of *Granada*, and to the *Moriscoes* themselves, That the *Morisco* Women should refrain from wearing the *Moorish* Habit, and should dress themselves with Petticoats, *Spanish* Veils, and Hats, like the *Christian* Women. The *Moriscoes* had again Recourse to the Emperor, and he commanded the Execution of that Order to be suspended till he returned to *Spain*.

In the Year 1560. in the *Cortes*, or Parliament, held by King *Philip* the Second, our Sovereign Lord, at *Toledo*, His Majesty ordained, That the *Moriscoes* of the Kingdom of *Granada* should have no *Negro* Slaves.

In the Year 1566. His Majesty caused a *Junta*, or Committee, to be called at *Madrid*, at which were present the President *Don Diego de Espinosa*, afterwards Cardinal, the Duke de *Alva*, *Don Antonio de Toledo*, Prior of *St. John*, *Don Bernardo de Bolea*, Vice-Chancellor of *Aragon*, *El Maestre Gallo* Bishop of *Oribuela*, the Licentiate *Don Pedro Deca* one of the Council of the *General Inquisition*, the Licentiate *Menchaca*, and the Doctor *Velasco*, Auditors of the Royal Council of the *Chamber*. The Cause they met to treat of was intirely Spiritual and Ecclesiastical, and wherein the *Christian* Religion was most nearly concerned ; but (as I have complained of, and lamented, in my before-mentioned Book I wrote against the *Moriscoes*, Part III. Sect. xiv.) that important Cause always lay under this Disadvantage and Misfortune, *That it was understood by some, and managed by others.* This

Junta

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Junta was called by the King on purpose to treat of applying some Remedy to the *Morisco* Affairs, concerning whom he had daily Advices brought him to the City of *Granada*, of the Outrages they committed; living like *Moors* in every Respect, and holding a Correspondence with those of *Barbary*: Of all which when *Don Pedro Guerrero*, Archbishop of *Granada* had informed Pope *Paul* the Third, at the Council of *Trent*, his Holiness charged him to press his *Catholick* Majesty to take some Method for the Salvation of those Souls. And in order to treat of the Means for the saving and redeeming a whole Kingdom, which had revolted from the Faith, and were become *Apostates*, a Subject wholly Ecclesiastical and Spiritual, and strictly forbidden, by the Precepts of the Church, to any of the Laity to interfere in, or to take Cognizance of (as is proved in the above-quoted Place of my Book) yet so many Lay-Ministers were appointed as Judges to determine Means of reducing those *Apostates*, and but so small a Number of *Ecclesiasticks*! I confess they were all of them very eminent Statesmen, and Persons of the greatest Consideration in their own Profession; and all the World knows what famous Presidents several of them were, and what learned and wise Cardinals of the Holy Church of *Rome* were some others; but those who were not *Ecclesiasticks* ought not, by any Means, to pretend to enter upon treating a Cause so intirely Spiritual and Ecclesiastical as was this, though they had been greater Lawyers than *Bartolo* or *Baldo* themselves. The Duke *d'Alva* alone by himself had been sufficient to have put an End to this most important Negotiation, had his Majesty committed to his Care the total Extirpation of those *Hereticks*; but notwithstanding his being so wise and so prudent a Prince, yet, being a Lay-man, he ought not to have had any Vote there, neither was he qualified to take any Cognizance, or to make any Judgment upon an Affair of that Nature, as is commanded by the Holy Church; and therefore neither he,

nor

nor the other Persons, were competent Ministers to treat of the Remedies or Means of reducing those People to the Faith. This Detriment that Cause continually suffered, nay, and more than that, many of the Clergy who were appointed Members of that *Junta* had never lived among the *Moriscoes*, nor had they any Experience of their Heresies and Exorbitances, and were therefore liable to be cheated and imposed upon by those who were interested in the Affair, and vigorously defended the *Moriscoes*, and who were continually blinding the Eyes of the King's Courtiers and Ministers, and sophisticating the Truths wrote to his Majesty by the Prelates, &c. This seems to have been the Motive that made his Holiness, Pius the Fifth, issue out an Order, *That at the Catechizing and Instructing those New-Converts, none should be admitted but only Ecclesiasticks*; as is affirmed by *Don Antonio de Fuenmayor*, at the End of the Fourth Book of that Pope's Life.

In the Third Part of *The Defense of the Faith* which I wrote against the *Moriscoes*, in the Fourteenth Section, may be seen and understood by what indirect Wiles and Artifices the *Moriscoes* were protected; and how, in those *Juntas*, nothing could be proposed or carried on to their Prejudice, till the Year 1601. when there was a Convocation of *Moriscoes* at *Valladolid*, where they treated about redressing their Countrymen in the Kingdom of *Valencia*; at which Juncture I spoke to his Grace the Duke of *Lerma*, and told him, That I had many very important Particulars concerning this Affair to lay before His Majesty (being those I have specified in my said Book) desiring him to permit me to propose the same at the Council of the *General Inquisition*: His Excellency remitted me to the said *Junta*: I applied myself to the Licentiate *Couarruvias* Schoolmaster of the Holy Church of *Cuenca*, who answered me
in

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in these Words; " Father, in the *Junta* Things of such
 " near and immediate Concern are not to be treated of, but
 " only Matters of a remoter and more extensive Nature,
 " concerning the *Moorish* Habits, that they be obliged to
 " dress after the Christian Mode, and that they leave con-
 " versing in the *Arabick* Tongue; to regulate which,
 " Four or Five Married Lay-Persons are admitted among
 " the rest, to enter into Consultation in the *Junta*: For
 " the Matter your Reverence would have debated requires
 " a National Council to decide it, since they refuse to
 " meddle with it in the Council of the *General Inquisi-*
 " *tion.*" His Eminence Cardinal *Deca*, who was present at
 the *Junta* at *Madrid* in 1566. and was afterwards Presi-
 dent at *Granada* in the Year 1591. when I went to *Rome*
 to propose this Affair of the *Moriscoes* to Pope Gregory the
 Fourth, told me, " It was to be lamented, that the sub-
 " stantial Points of this Business were not treated of in
 " *Spain*, by resolving upon some effectual Means; and not
 " to lose Time, as they did, in debating only upon such
 " impertinent and remote Methods, and withal so mild;
 " all which were of no other Service than to prolong the
 " Affair, and to procrastinate the Remedy, and, in fine,
 " to descend to a Compliance to all the *Moriscoes* desired
 " for their own Interest, and prove the main Instruments of
 " the Preservation and Tranquillity of those *Hereticks.*"

I will here set down the Occurrences of that *Junta* in
 1566. all which were confirmed in the succeeding *Juntaes*;
 whereby it will appear how far the *Moriscoes* were from
 being reduced by those Methods, and how they served
 them only as Spurs to incite them to Rebellion, through
 their natural Malice, Obstinacy, and perfidious Inveteracy.

Here follow the Articles published at *Madrid* in 1556.
 for the Reformation of the *Moriscoes* in the Kingdom of
Granada,

I. That

I.

That within Three Years from the Publication of these Articles, all the *Moriscoes* in general should learn the *Spanish* Language, and that from thence-forwards it should not be lawful for any of them to talk, read, or write in the *Arabick* Tongue, either in publick or in private; neither should Contracts, or Writings, made in that Tongue, be of any Force or Validity; and it was likewise ordered, that all *Arabick* Books should be sought for, and brought in.

II.

As to their Habits or Dress, it was ordained, That no new *Marlotas*, *Almalafas*, or any other sort of Garments, used in the Times of the *Moors*, should be made; and that all the Cloaths they should make from thence-forwards should be cut after the *Christian* Fashions; and that the said *Moorish* Garments might not be intirely lost to their Owners, they were allowed to make Use of them till they were worn out: Ordering likewise, that from the Date of these Articles, the Women should go bare-faced wheresoever they went; supposing, that rather than they would wholly abolish their ancient Custom of covering their Faces when they went abroad, they would immediately leave off their *Almalafas*, &c. and wear *Spanish Mantos* (or Veils) and Hats, as the *Morisco* Women of *Valencia* had done, when they were compelled to lay aside their *Moorish* Dress.

III.

As to their Feasts, Festivals, and Rejoycings, it was ordained, That at their Betrothings, Marriages, and the like,

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like, either private or publick, they should not practise any of the Customs, Rites, and Ceremonies which were in Use in the Times of the *Moors*; but that every Thing should be done according, and conformable to the Uses and Customs allowed of by the Holy Mother-Church, and agreeable to the Manners practised by the *faithful* and *true Christians*; and that upon the Days of their Festivals, Marriages, &c. they should leave the Doors of their Houses open, as likewise every *Friday* Evening, and upon all Holy Days, they should do the same; and that they should never more use any *Leylas* or *Zambras*, with any, *Moorish* Instruments of Musick or Songs, in any Manner whatsoever, notwithstanding there should be nothing either sung, said, or practised, contrary to the *Christian* Religion, or that might be even suspected so to be.

IV.

That they should neither take, have, make use of, nor be called by any *Moorish* Names, or Surnames; and that those who had such, should immediately relinquish them.

V.

That neither themselves, their Women, nor any other Persons should be permitted to wash or bathe themselves, either at Home, or elsewhere; and all their *Bagnioes* should be pulled down and demolished.

VI.

That they should neither keep, nor entertain in their Houses any *African*, or *Barbary* Slaves, and that all such who were Free, or had redeemed themselves with Money, should not be permitted to inhabit, or stay, in any Part of the Kingdom of *Granada*.

These

These were the Resolutions which were taken at that *Junta*, and the King, through his true *Catholick* Principles, commanded that every individual Article should be put in speedy Execution. To this Effect His Majesty appointed the Licentiate *Don Pedro Deca*, Native of *Toro*, who had been one of the Committee, to be President of the Royal Chamber of Audience at *Granada*, who received his Commission from the King's own Hand at *Madrid*, the Fourth of *May*, that same Year, and on the Twenty Fifth arrived at *Granada*. He immediately sent the said Articles, in Form of a Proclamation, to the President *Don Diego de Espinosa*, that, with the Approbation of the Council, and of the Archbishop of *Granada*, he might cause them to be published, in order to proceed in the Execution thereof, without any Regard to whatever Opposition or Contradiction he might find from the *Moriscoes*. And on the other Side, His Majesty sent an Order to *Don Diego de Espinosa*, the President, to signify his Pleasure to *Don Inigo Lopes de Mendoza*, Marquis de *Mondejar*, That he should not fail being present at the Publication of these Articles, to give Warmth to the Party by his Presence, if Occasion required.

The President, without Delay, got the Articles privately printed, that he might have Copies ready to disperse and publish all over the Kingdom upon the same Day it was proclaimed and published in *Granada*, which was appointed to be on the First of *January* next, that Day being the Vesper of the great Festival which is celebrated with the greatest Solemnity in that City, in Commemoration of its being the Anniversary of the Time when it was conquered and delivered up to their *Catholick* Majesties, in the Year 1492.

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Upon the First of *January 1567.* the *Alcaldes* of the Criminal Court of the Royal Chancery, the *Corregido*, and all the Judges belonging to the City of *Granada*, were assembled, and with great Solemnity, to the Sound of Drums, Trumpets, Hautbois, and other Musical Instruments, the said Articles were proclaimed in all the Publick Places of the City and *Albaizin* or Citadel. The excessive Concern of the *Moriscoes* when they heard the Proclamation, the Perturbation of Mind, the Uneasiness they shewed, and the shameless Boldness with which they threatened the whole Kingdom with Desolation and Ruin, are not to be described. With the same Impatience they heard it proclaimed in all the other Parts of the Kingdom, where it was published that very Day. The *Moriscoes* of the Cities, Towns, Villages, Mountains, Sea-Coasts, and the Inhabitants of those Mountains called *Alpuxarras*, immediately upon the Publication of those Articles, dispatched away their Messengers to the City of *Granada*, to feel the Pulses, and to know the Resolutions of those in the *Albaizin*, and to see how they took it; where finding them unanimously bent against it, it was generally resolved, That those Articles should be protested against in the Name of the whole Kingdom, and in order thereto they applied themselves to *Jorge de Baeza*, their Procurator General, intimating to him, That, in the Name of their whole Nation, he should demand a Suspension of that Act, which had been before granted several Times: But before they should dispatch their Deputies to the King's Court, it was determined, that Application should be made to the President *Don Pedro Deca*, both in Writing, and by Word of Mouth, to try if he was to be mollified, and prevailed with to suspend the Execution of the Royal Edict. To this Purpose an ancient *Morisco*, named *Francisco Nunez Muley*, who by his Age, and great Experience, was very well versed in those Affairs, having been
often

often employed, in the Reigns of the preceding Kings, in such Negotiations, was chosen as Spokesman; who having obtained Audience, addressing himself to the President, with a grave Accent, and respectful Gesture, made him the following sharp, but notable Harangue;

WHEN the Natives (meaning the *Moriscoes*) of this Kingdom were first converted to the Belief of *Jesus Christ*, there was no Article made to compel them to relinquish the *Moorish* Habit or Language, nor to leave using any of their antient Customs, of diverting themselves with *Zambras*, and other Recreations and Amusements: And, to say the Truth, the Conversion itself was forcible, and contrary to the Capitulations agreed upon by their *Catholick* Majesties, when King *Boabdilin* delivered up the City of *Granada* into their Power; nor in the many Years that I have lived, have I ever heard the least Syllable of any Motion made upon that Account. But afterwards, in the Reign of the Queen *Dona Juana* their Daughter, it seeming convenient (though in Reality I know not to whom) there was an Edict published, expressly commanding us to leave off wearing the *Moorish* Habit; but upon some Inconveniencies which were represented, it was laid aside, and the Execution suspended, as it was likewise after that, when the *Most Christian* Emperor, *Charles* the Fifth, came to the Throne. It happened sometime after, that a certain Countryman of ours, a Fellow of mean and obscure Condition, relying upon the Favour and Protection of the Licentiate *Polanco*, Auditor of this Royal Chamber of Audience, whose Servant and Creature he was, had the Presumption to draw up a Protest against the Clergy and their Proceedings; and, without consulting with our Elders, and principal Men, who are far from being ignorant how necessary Disimulation is, in Affairs of that Nature; he got it signed by a few of his Friends, and delivered it to his *Imperial* Majesty. Upon this, the Licentiate *Pardo*, Abbot of *San Salvador*, in the *Albaizin*, as Deputy from the Clergy,

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repaired to Court to defend that Cause ; which when he had effectually done, and got a Discharge, at his Return he gave in Information, with the Archbishop's Authority, That the New Converts were all *Moors*, and that they lived like *Moors* in every Respect, and that it was requisite that an Order should be given to force them to leave off and abolish all their antient Customs, which were their main Hindrance to their being *Christians*. The Emperor, as a most *Christian* Prince, commanded a general *Visitation* to be made throughout the whole Kingdom, and that the *Visitors* should make narrow Inspection into the Manners and Conversation of the Natives. This *Visitation* was made by the Clergy themselves, and they it were who brought in afresh, Depositions and Informations against us, as being Persons well acquainted with the *Tares* that had remained among our *Wheat*, and from which, in so short a Space of Time, it was impossible it should be intirely clean. This was the Cause of the Convocation which was assembled in the Royal Chapel. Many Ordinations were made to the Prejudice of our Privileges, all which we likewise, by our diligent Applications to prevent their being put in Execution, got to be suspended. Some Years after all this, when *Don Gasper de Avalos* was Archbishop of *Granada*, he resolved, in Earnest, to take from us the Use of the *Moorish* Habits, beginning with the Villages and little Towns, and, in Effect, brought hither several People from the Town of *Guejar* upon that Account. The President, who was at that Time in the Seat your Lordship is now possessed of ; the Auditors of this Chamber, the Marquis *de Mondejar*, and the Corregedor, all unanimously contradicted that Proceeding, and it concluded as the former ones had all done ; and from the Year 1540. this Affair hath been intirely silenced, 'till now the same Clergy have again revived and brought it upon the Stage, on purpose to molest and perplex us so many different Ways at once.

Per-

Perhaps, whoever casts a cursory Eye over the Articles of this New Proclamation, will be apt to conclude they may be easily complied with; but the Difficulties that attend them are exceeding great, and the which I shall particularly intimate to your Lordship at large, that you may take Compassion upon this miserable Nation, generously pity their wretched Condition, and charitably use your Interest with his Majesty, by interceeding in their Behalf, as the former Presidents have always done.

Our Dress, as to the Women, is not properly *Moorish*: It is a Provincial Habit; as in *Castile* for Example, the Head Attire with Ribbons the Manner of wearing their Petticoats, Stockings, Shoes, &c. are all very different from what is worn in other Provinces. Who can deny but that the *Turkish* Women have many different Modes among themselves? Nor is the Habit worn at *Fez*, any thing like what they wear at *Trimizan*, nor that at *Tunis*, like that of *Morocco*: The same Difference there is in every Province of *Turkey* and other Kingdoms. Had the *Mahometan* Sect any particular Habit peculiar to itself, would it not be the same every where? But it is not the Habit that makes the Monk. We daily behold *Christians*, both Ecclesiasticks and Laymen, come hither from *Syria*, *Egypt*, &c. all drest after the *Turkish* Fashion, with Turbants upon their Heads, and long *Castans* down to their Heels, speaking *Turkish* and *Arabick*, not understanding one Syllable of *Latin* or *Spanish*, and yet they are *Christians*. I remember full well, and many more of my Contemporaries remember it also, that in this very Kingdom, the Habit hath been altered, and is now very different from what it formerly was; the People seeking and inventing of late Years a Dress short, light, handy and convenient, that may stand them in little Expence, contenting themselves with wearing ordinary died Linnens and the like. We have Women

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amongst us that cloath themselves all over for a single Ducat, saving their best Garments for Holidays, Festivals and such Occasions of Rejoicing, and taking their Pleasure, inheriting them from one to another, even to Three or Four Generations. Now, since this is indisputable Fact, what Advantage can any Body reap, by taking away our Cloaths from us? Nay, and which well considered, we have paid so dearly for, and have cost us such numerous Sums of Ducats to supply the Necessities of the preceding Kings? For what Reason would they force us to lose above Three Millions of Golden Ducats by us employed upon that only Article? And why would they ruin so many Traffickers, Goldsmiths and other Artificers and Tradesmen, who get their own and their Families Nourishment, purely by making Cloaths and ornamental Trinkets for the *Morisco* Women? If Two Hundred Thousand Women, and more, that are in this Kingdom, must be forced to cloath themselves anew from Head to Foot, what Money will suffice to do it? What a Loss will it be, if such vast Quantities of *Morisco* Garments, Jewels and other Ornaments must be pulled to Pieces and destroyed? Those Garments are, for the most Part, short and scanty, consisting of several Gores sewed together of divers Colours, in many Stripes and Pieces, that can be fit for nothing but what they are, and as such they are very sightly, rich and valuable: Neither can the Sashes nor Drawers be rendered serviceable for any one Thing, but for what they are. Let us see what that poor Woman will do who hath not wherewithal to purchase a Gown, a long Veil, Petticoats, your high Clogs made of Cork, a Hat, &c. and contents herself now, with a Pair of Drawers, and a *Candora* (a loose Garment down to the Mid-leg) made of a coarse dyed Linnen, and a white Sheet over her when she goes Abroad. How must she manage it? Where must she get the Money to buy all those Necessaries? And, lastly, why must the Royal Revenues of the Crown that are so deeply interested in the *Morisco*

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Concerns, where such infinite Quantities of Silk, Gold and Pearls are consumed, why must *they* suffer so much by it? Why must those Rents be lost? We, the Men, go all clad after the *Castilian* Mode, though for the most part very meanly. Was it the Dress that made the Sect, it is most certain that the Men would have a greater Regard to it than the Women, since they converse with the Teachers and learned Doctors, who would have taken Care to instruct us in that Point, a Liberty not allowed to our Women. I have often heard it from the Mouths of the Preachers, and even from many Prelates, That great Favours should be granted, and great Gratifications made to those who would dress themselves in *Castilian* Habits; but hitherto, of all who have done so, which I am sure are very many, I never yet met with any who was ever the less molested, or ever the more favoured; our Treatment is equally alike. If any one is found with a Knife about him, he is immediately condemned, and cast into the Gallies, losing his whole Substance in Fines, Bribes, Penalties and Confiscations. We are persecuted both by the Ecclesiastical and Secular Justice: And with all this we still continue loyal Vassals, obedient to his Majesty, and always ready to serve him with our Purse; nor can it be ever said, we have once been guilty of the least treasonable Practice, since the Day we yielded up ourselves into his Power.

The Insurrection of the * *Albaizin*, was no Rebellion against the King, but in Favour of his Contract, signed

* This noble Citadel is a distinct Part of the City of *Granada*, as the *Alhambra*, or rather *El Hambra*, i. e. the *RED*, is another, both surrounded with strong, high and beautiful Walls, built by the *Moorish* Kings for their Royal Palaces. The *Albaizin*, according to this and several other Authors, had never less than Twenty Thousand Fighting-Men within its Walls, exclusive of other Inhabitants.

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with his own Hand, and which, as a Sacred Bond, we held in the highest Veneration. Before the Ink was dry, the Capitulations of the Peace were broken by the Ministers of Justice, who forcibly took away such of our Women whom they could pretend to have been descended from *Christian* Extraction, in order to compel them to become so by Force. Let us look back, my Lord, to the *Commoners* Wars against the Crown of *Spain*: Did any of the Natives of this Kingdom rise against the King? Indeed in His Majesty's Favour, and against the *Commoners*, the Marquis de Mondejar, and his Two Brothers, *Don Antonio* and *Don Bernardino de Mendoza*, were accompanied by *Don Hernando de Cordoua el Ungi*, *Diego Lopez de Aben Albar*, and *Diego Lopez Hazera*, followed by above Four Hundred Fighting-men of our Nation, and were the very first who, in all *Spain*, took up Arms to oppose those rebellious *Commoners*; and *Don Juan de Granada*, Brother to King *Boabdilin*, was General of the King's Troops in *Castile*, and did all he could to pacify that Rebellion, performing all the Duties of a true and faithful Vassal to His Majesty. It is but just and reasonable, therefore, that those who have always so well maintained their Loyalty untainted, should be favoured, esteemed and protected in their Goods and Estates, and that your Lordship should favour, esteem and protect them in the same Manner as your Predecessors, the Presidents of this *Chamber* have never failed to do.

Our Marriage Festivals, our *Zambras*, and other Merry-meetings and Diversions which we use, are no Hindrance to our being *Christians*; nor know I how they can be termed *Moorish* Ceremonies. The devout *Mussulman* would never be seen at any of those Places, and the Religious Men, or *Alfaquies*, always went away as soon as the Musical Instruments began to tune, in order to play and to sing: Nay, when the *Moorish* Kings went out of the City, as they passed the *Albaizin*, where were the Dwellings

Dwellings of many *Cadies* and *Alfaquies*, who bore the Characters of devout *Mussulmans*, they always commanded their Musick to cease playing, 'till they were got past the Gate d' *Elvira*, doing this out of pure Regard and Respect to those Religious Persons. These *Zambras* are not in Use either in *Africa* or *Turkey*; they are Provincial Customs, and had they been ceremonial Institutions belonging to the Sect, they would most certainly be practised throughout the whole *Mahometan* Dominions, after the same Manner as they are here. That good Archbishop, who, for his great Sanctity was called *The Saint*, had many *Alfaquies* and *Musties*, whom he placed among the Number of his Friends, and even to some he allowed Pensions, purely to acquaint him with all the Rites of the *Moors*; and had he found that the *Zambras* had been any thing like it, he would undoubtedly have abolished them, or at least would never have held them in such high Esteem as he did, since he greatly delighted to have them accompany the most Holy *Sacrament*, at the Processions made upon *Corpus Christi* Day, and upon all other solemn Occasions; for which Reason, the People from all Parts strove, with Emulation, who could furnish out, or procure the best *Zambras* upon such Days: And in the *Alpuxarra* Mountains, when he was out upon the *Visitation*, wherever he sung Mass, instead of the Organ, in those Places which had none, the *Zambras* answered, and attended him from his Lodgings to the Church. I remember to have heard him at Mass, when he turned towards the People, instead of *Dominus vobiscum*, say in *Arabick*, *Tbaraca scum*, and immediately the *Zambra* answered.

And still less can our Womens using *Albena* be made appear to be a *Moorish* Ceremony: It is a Custom they use purely to cleanse their Heads, because it takes out all the Dirt, and is, besides, very wholesome; and when they mix with it the Powder of *Galls*, it is only to dye the
Hair,

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Hair, or to stain the Hands and Feet, which by Custom is made to seem becoming and agreeable. This is nothing contrary to the Faith, but is wholesome and beneficial to the Body, softens the Skin, and is good against several Distempers. *Don Fray Antonio de Guevara*, when he was Bishop of *Guadix*, proposed, and intended to cut off the Hair of all the Women in the Marquisate of *Zenete*, and to cause the *Albena* to be scraped off their Hands, &c. but Complaints being made to the President and Auditors, and to the Marquis of *Mondejar*, they all had a Meeting to consult about it, and, in fine, sent him Notice to desist from attempting any such Thing, it being an Affair, wherein Religion and Faith are very little concerned.

Let us see, my Lord, the next: What Service or Advantage can it be to oblige us to keep the Doors of our Houses open? It is only giving Thieves the Liberty of robbing, to loose licentious Persons the Opportunity of attempting upon our Wives and Daughters, and to the *Alguazils*, and their Followers, Pretexts and Excuses of fleecing and ruining the poor People. If any one is inclined to be a *Mahometan*, and to use the ceremonial Ablutions, &c. belonging to that Sect, cannot he do it at Night? Certainly yes; and besides, the Rites of the *Mussulmans* require Privacy and Retirement. The opening or shutting of Doors, is of very little Purpose to those whose Inclinations are depraved; whoever commits Crimes, and acts contrary to his Duty, is liable to be punished for the same: From God no Secrets are hid.

Then again; can it be any-wise made appear, that the Use of *Bagnioes* is a *Moorish* Ceremony? Surely no. They are resorted to by great Numbers of People, and, for the generality, the Keepers of those *Bagnioes* are *Christians*. Those *Bagnioes* are Mines of Fikh and Nastiness, and the religious

religious Rites of the *Moors* require Solitude and unpolluted Neatness; how, therefore, can they go to perform them in such suspected Places? The Institution of *Bagnioes* was purely to cleanse the Body; and to say, that the Women go thither to meet the Men, is a vain, scandalous Assertion, and deserves neither Credit nor Notice; for in Places so very publick, and where are such Mixtures and Numbers of People; it is impossible to act any thing in private: Many more convenient Times and Places to meet one another may be found, especially since, as it is well known, the Men are never suffered to come into those Places where the Women are. *Bagnioes* have been in Use in all Parts of the World from immemorial Times; and if, some Years since, they were prohibited in *Castile*, it was only because they were supposed to have dispirited the Minds, and debilitated the Bodies of the Men, by rendering them unfit for War, and too delicate and effeminate to undergo the Hardships of the Field. The Natives of this Kingdom have now no Occasion to set up for Fighting-Men, nor do we desire our Women to be robust or strong of Body, but that they keep themselves clean and neat. Now if they must not go to wash themselves there, nor in the Rivers, Brooks nor Fountains, nor even in their own Houses, which is likewise expressly forbidden them, where are they to go to make themselves clean? Since even to obtain a Licence to go to the natural *Hot Baths* for Medicinal Use, as a Remedy for Distempers when they are sick, it must cost them both Trouble, Money, and Loss of Time, before they can obtain that Privilege.

Then to compel the Women to walk the Streets barefaced! What can be the Effect of that, but Temptations to lead our Sex to commit Sins, when they behold the real Beauty of those they used only to admire by Guess, by forming imaginary Ideas of their Features while concealed under a Veil? And again, it must of Consequence, follow,
that

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that the * hard-favour'd and homely Girls would never find Husbands. [This Custom of hiding their Faces (says *Bleda*) *St. Vincent Ferrer* persuaded the *Christian* Women to follow; but there is nothing holy or piously designed, but what is sometimes put to bad Uses by the Misapplication of the Wicked, as *Gerson* says.] They cover their Faces because they would not be known, and the *Christian* Women do the same. It is a modest Decency to prevent Inconveniencies that may happen; and it was for that Reason that his *Catholick* Majesty *Don Ferdinand* commanded, That none should presume to uncover the Face of any *Morisca* in the Street, under most severe Penalties. Now, since all this is nothing but the Truth, and can cause no manner of Offence in Matters of Religion, why should the native Subjects be persecuted, troubled or molested about the covering or uncovering of their Womens Faces?

The ancient Surnames, which we still retain, are to distinguish the People, and that the different Families may be known, which would otherwise be lost, and Persons, and Tribes, quite confounded. What Benefit can it produce, if the Memory of those Distinctions should be lost or forgotten, which, if rightly considered, rather augments the Glory and Renown of those *Catholick* Monarchs who conquered this Kingdom? This was the Desire and real Intent of their *Catholick* Majesties, and of the Emperor *Charles* the Fifth (who are now in Glory) and with this View those proud and stately Edifices of the *Alhambra*

* Here the Reader must observe, That the *Mahometan* Marriages are nothing but *Buying a Pig in a Poke*; the Men marry their Wives first, and see them afterwards, at least their Faces; insomuch, that a stale Maid is a perfect *Phoenix*.

and

and the *Albaizin*, with several others of less Note, which formerly belonged to the *Moorish* Kings, are carefully preserved and kept in Repair, that they may manifest their Prowess in after Ages, and remain Trophies to the Memories of the victorious Arms of those Conquerors. [What he says here (adds *Bleda*) concerning the Prohibition of using *Moorish* Names, is as sophistical as all the rest; since they took *Mahometan* Names purely out of Reverence to that Sect, of which I have given several Instances in my *Defense of the Faith*, Tract I. Chap. vi.]

The banishing the Natives of *Barbary* out of the Realm, is a Thing equitable and commendable, nor can any Good come of their Communication with the Inhabitants of this Kingdom; but this hath been several Times proposed, though, never executed. And to go about it now, is not without many Inconveniencies, seeing the greatest Part of them are, as it were, Naturalized, are married, and have Children and Grand-Children; and for such, it must needs be a Case of Conscience to drive them out of a Country wherein they are so firmly settled.

Nor can I conceive what Detriment can arise from the Natives having *Negro* Slaves. Must not these People be served in their necessary Occasions? To intimate that it is a Means of increasing the *Morisco* Nation, is a partial Manner of arguing in whosoever affirms it; for at the *Cortes* in *Toledo*, when his Majesty had Information given him, That there were above Twenty Thousand *Negroes* in the Kingdom belonging all to the Natives, they could never be proved to amount to full Four Hundred; and at present even One Hundred Licences which enable the *Moriscoes* to possess them, cannot possibly be produced. This likewise came from the *Ecclesiasticks*, and yet they have since been the Sureties for those who have them, and
it

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it is they themselves who reaped the Benefit of granting those Licences.

Let us next see what is moved concerning the *Arabick* Tongue, which Article certainly carries with it more Inconveniences than all the rest. How can it be proposed to deprive the People of their natural Maternal Language, in the Use of which they have been bred from their Birth? The *Egyptians*, *Syrians*, and *Malteses* both speak, read, and write, in *Arabick*, and yet, like us, are *Christians*: Yet throughout this whole Kingdom it cannot be proved that one single publick Writing, Contract, or Testament hath been drawn up in *Arabick* Characters since the Natives were converted. There is none among us but what is very desirous of learning the *Spanish* Tongue, but that is not in every one's Power. How very many are there in the Towns and Villages Abroad, and even in this City, who know very little even of the *Arabick*, nor are able to discourse but in strange Dialects, exceedingly different one from the another, and from such contrary Accents and Pronunciations, that in only hearing an * *Alpuxarran* speak, we may readily know what Country-man he is. They were born and bred in little Villages, where the *Spanish* was never used, nor is understood by any but the *Priest*, the *Curate*, and the *Sexton*, and even they always talk *Arabick*: And it must be very difficult, if not impossible, for People in Years ever to learn it in so short a Term as Three Years, even if they were to mind nothing else, but to go and come constantly from School.

It is clearly evident, that this Article, in particular, was invented purely to hasten our Destruction; since, though there are none appointed to teach us the *Spanish* Language,

* A Native of those Mountains, called *Kas Alpuxarras*, in the Kingdom of *Granada*.

yet the People must be compelled to learn it by Force, and to leave using their Mother-Tongue in which they are so perfectly versed, purely to create Pretexts for Pains and Penalties, and that the oppressed Natives, finding themselves unable to endure such intolerable Grievances, may, for Fear of these Penalties and Persecutions, abandon the Country, and retiring to other Places, wander about in a lost Condition, and at last turn *Monfies* or *Out-Laws*. Whoever it was who proposed and ordained this Act as a beneficial Remedy, and as conducive to the Salvation of our Souls, let him know, that it must of Necessity rebound to our own inexpressible Detriment, and rather to the Damnation, than the Saving, of Souls. Let him consider the Commandment, *To love his Neighbour as himself, and not to do that to another which he would not have done to him* : For if but one out of the many Articles in this Proclamation should be imposed upon the *Christians* of *Castile*, or *Andalusia*, they would think it extremely grievous ; nor do I know what it would not make them do. The Presidents of this Royal Chamber have always favoured and protected this miserable Nation ; whenever they found themselves oppressed in any Respect, they were remedied and protected, upon immediate Application made here, as to those who represented his Majesty's Person, and who desired the Good of the Subject. They hope to find the same from your Lordship. What People are there in the World more ignoble and contemptible than the *Guinea Negroos* ? And yet, to please them, they are freely permitted to Talk and Sing in their own Language, and to use their own Musick and Manner of Dancing : God forbid that I should be thought to mention this out of Malice ; my Intention ever was good, and is so still : I have endeavoured to live in the Fear of God, and to serve the *Crown* of *Spain*. It is true, I have ever been desirous to forward the Welfare of my Brethren the Natives of this Kingdom ; This, I look upon, indeed,

as

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as an Obligation ; it is in my Blood, and I cannot deny it ; it is more than Seventy Years, that I have been continually employed in these Matters ; on every Occasion, being always one of the Number. — Now I hope your Lordship, considering all these Circumstances, with Eyes of Compassion, will not abandon those who are so little able to withstand a Party which hath the whole Force of Religion on its Side ; that you will endeavour to disabuse His Majesty, by convincing him of the Truth, and apply a Remedy to prevent so many Evils, as is expected from your Candour and Generosity, and is what is the Duty of a *true Christian Cavalier*, and which will prove highly serviceable both to God and His Majesty, and an eternal Obligation to the whole Kingdom.

Thus far *Bleda*. The Answer returned by the President, was to this Effect, *viz.* That the *Moriscoes* might depend upon whatever he was able to do in their Favour : But that they might rest assured, that the Proclamation would not be revoked, it being his Majesty's absolute Determination, That they should not only profess themselves *true Catholics*, but should likewise appear to be such.

By this Quotation from *Bleda* (who, with an indefatigable Zeal, though he met with many Repulses and Reprimands, not only from several Prelates and Cardinals at *Rome*, but even from his Holiness himself, never desisted from barking against the *Moriscoes*, till he had compleated their Ruin) it appears, that, notwithstanding his mincing the Matter, the Articles made with those People, upon their Surrendry, were very ill kept.

But to go back a few Steps. Upon those forced Conversions in the City, those in the Mountains rose up in actual Rebellion, not without Reason, fearing that they
would

would soon be served after the same Manner. In the *Alpuxarras* they began to fortify themselves: But before they were in a sufficient Posture of Defense, they were furiously attacked by an Army of *Veterans*, who, forcing their chief Fortrefs, massacred all who fell into their Hands, without Regard to Age or Sex; thinking that an Example so terrible as that would have caused all the rest of the *Moors* who were in Arms to have laid them down. But the Event did not in the least answer the Expectation of the *Spaniards*, the News of whose Barbarity brought Multitudes from all Quarters; so that they grew very formidable, and by far too strong for the Army that was sent to reduce them. Upon this *Don Ferdinand* resolved to march against them in Person, which he did with a superior Force, and soon got the better of those undisciplined Rebels, compelling all who came in his Way to redeem their forfeited Lives by receiving Baptism. Those who were yet untouched, apprehensive of the Fate their Brethren had met with, dispatched their Deputies to his *Catholick* Majesty, acquainting him, " That seeing he had made a Proclamation, That the *Moriscoes* must either turn *Christians*, or depart *Spain*, they chose the latter, " offering, at the same Time, Ten Pieces of Eight a Head for their Passage over into *Africa*, which was accepted of by *Don Ferdinand*, whose Treasury was then very near exhausted. Many Thousands of them were transported from *Eustepona* in the Shipping which was there provided by the King for them. As for those who were not able to raise that Sum, they all stayed in *Spain*, and were forcibly baptized; and in a Word, these forced Baptisms were so numerous, that, in a very few Months, more than Two Hundred Thousand *Mahometans* became *Profelytes* to the *Christian* Faith; but with what Sincerity the World may readily judge. However, the Fryers were set to Work to instruct these New-Converts in the Mysteries of the Belief which they feigned to have

embraced, and were highly displeased, and out of Patience with their Congregations, because they did not become *very good Christians* at the Third or Fourth Sermon, which they had taken the Pains to preach to those obdurate *Hereticks*; and the *Inquisitors*, deeming those extorted Conversions as indisputably valid, were not sparing of their *merciful Efforts* to make them *be* what they had been forced to *say* they were. Dr. *Geddes* affirms, That, in the Space of Forty Years, no fewer than One Hundred Thousand, living and dead, present and absent, were condemned for Apostacy, by the *Inquisitors* of *Seville* only; of which Number Four Thousand were burnt, Thirty Thousand reconciled, and the rest had found Means to escape into *Barbary* before they were seized. To be sure their getting away was a sufficient Plea to have their Families ruin'd, if they had any, and their Effects confiscated to the Use of the *Holy Office*; and it is Ten to One but they were all formally burnt in *Effgy*. So great was the Havock those *Sevillian Apostles* made among the *Moriscoes*, that *Garibay* says Three Thousand, and *Illescas* Five Thousand Houses were left without Inhabitants within their District. *Mariana* tells us, That upon the Clamours of the People, many of the chief Nobility, and even of the Council Board, represented to their *Catholick Majesties*, That it would prove of very dangerous Consequence to the Nation, if the *Inquisition* was suffered to make such Desolation among the Subjects: And a considerable Purse of Money, which *Don Ferdinand* then very much wanted, being raised, and offered him, if he would retrench the Power of that Tribunal, he seemed to begin to be inclinable to listen to the Proposal. *Don Tomas de Torquemada*, the first *Inquisitor-General*, having Notice of what was in Agitation, hastened away to Court, and immediately upon his Arrival, demanded Audience of their Majesties, which having obtained, he, without farther Ceremony, drew from beneath his Habit a *Crucifix*, and holding

holding it out to them, said, " I am no Stranger to the
 " Bargain which is here about to be made. Our Blessed
 " Saviour *Jesus Christ*, was, by the wretched *Judas*, sold
 " for Thirty Pieces of Silver. If you think *Judas* did
 " well in selling *Him* to *His* Enemies, you may follow
 " his Example, and sell *Him* for a much larger Sum :
 " But, for my Part, I will not have any Hand in so abo-
 " minable a Bargain, therefore I lay down my Authority;
 " and leave you to be answerable to God for the Conse-
 " quence. " This bold Manner of accosting them, made
 such an effectual Impression upon their Minds, that
 none durst offer to make the least Complaint of the In-
 humanities which that fiery Court continued to exercise
 in every Corner of the Realm.

The Proceedings of those Incendiaries reached the
 Ears of the Sultan of *Egypt* ; who, upon Sight of a Copy
 of the Articles which, at the Surrendry of *Granada*, had
 been granted to the *Moors*, sent Notice to *Don Ferdi-*
nand, That, except he stood to his plighted Faith better
 than he had hitherto done, he would use all the *Christians*
 in his Dominions, but more especially the *Latins* at *Je-*
rusalem, as the *Spaniards* perfidiously did their *Moorish*
 Subjects. Terrified with those Menaces, the King di-
 spatched away *Pedro Martyr* to *Grand-Cairo*, as his
 Embassador to the *Sultan*, who having, with no small
 Difficulty, obtained a private Audience by Night, like
 a good and faithful Servant, most devoutly lyed for his
Master's Service, assuring that Prince, That their *Catbo-*
lick Majesties were too good *Christians* to break their
 Oaths, or to offer to act so contrary to *Christianity* as was,
 he said, the using Severity to induce People to embrace it,
 with a great deal more of the like Strain : But how
 the *Sultan* liked those *Come Offs* has not been made ap-
 pear ; the *Spaniards* heard no more of that Matter, and
 the *Turks*, soon after, having conquered *Egypt*, annexed

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it to their other Conquests, and it has ever since continued a Province of the *Ottoman* Empire, and the very Name of the *Mamaluks* became extinct.

The main Body of the Inhabitants of the Kingdoms of *Granada*, *Murcia*, and *Valencia*, were *Moriscoes*, besides vast Numbers of them dispersed throughout both *Castiles*, *Estramadura*, *Aragon*, *Catalonia*, and other Parts of *Spain*. As for *Murcia* it was conquered in 1265. and *Valencia* in 1236. or rather in 1238. Of this last something in particular must be said, it having been the chief Scene of the *Expulsion*, and the Part towards which all the *Moriscoes* of *Spain* turned their Eyes, at least latterly, their Countrymen in that Kingdom being, for many Years, powerfully protected by the Barons: And as for those of *Granada*, they were, after their general Rebellion, all driven to *Castile*, and other Parts of the Country, nor were they ever suffered to come near the Sea-Coast till they came to be transported from *Spain*, for good and all, in 1610.

Don Jayme the First, King of *Aragon*, surnamed *The Conqueror*, having taken the *Balearick* Islands from the *Moors* in 1229, resolved likewise to attack the City of *Valencia*, which he did, about Eight Years after, and reduced that whole Kingdom. The conquered *Moors* continued unmolested, as to their Religion, for many Years, under the Protection of their respective Patrons, the Barons of the Realm, whose Prerogative and Authority were then very extensive. In vain the Prelates, and other zealous *Catholicks*, made Remonstrances to them, what an Indignity it was to suffer *Infidels* to act their Impieties under the Noses of such Catholick Nobility; they were deaf to all Arguments: The *Moors* paid their Rents punctually, and kept every Foot of Land well cultivated: They nourished the Silk-worm, and filled their Coffers with

with the Products of their Industry : None could manage the Sugar-Mills but their *Moorish* Tenants : Were it not for them their Fields would be untill'd ; the *Spaniards* themselves being proud, lazy, and above taking Pains. But their Patrons perceiving, at last, what a terrible Havock the new Court of the *Inquisition*, which *Don Ferdinand*, their natural Prince, had so unadvisedly erected in his other Kingdoms, was making among the Countrymen and Brethren of those their useful Vassals, began to grow apprehensive lest it might, one Time or other, fall to their Share ; and therefore to prevent the zealous *Don Ferdinand* from attempting to do the like in those Realms, they, in Conjunction with the Nobility of *Aragon* and *Catalonia*, obliged him, in a *Cortes* assembled in 1510, to give the Royal Assent to the following Law, than which nothing can possibly be more solemn and expressive, and which is still extant. But before I enter upon it, I ought to acquaint the Reader, That the Constitution of the Government of *Aragon*, in which Crown is included that of *Valencia*, and the Principality of *Catalonia*, is such, that the King has not the least Power to transact without the unanimous Consent of the Three *Estados*, or Bodies of the People, which are Clergy, Nobility, and Commons. The Act runs thus ;

“ By this Law and Statute we do enact, That the
 “ *Moriscoes* dwelling, or abiding, in Cities or Royal
 “ Villages, or in any other Village, Hamlet, or Country,
 “ belonging to the Ecclesiasticks, Nobles, Cavalleros,
 “ Gentry, or Citizens, or of any other Persons whatsoever,
 “ shall not be expelled or turned out of them ;
 “ neither shall they be banished out of the Kingdom
 “ of *Valencia*, or out of any other Place depending there-
 “ on ; neither shall they ever be compelled to turn *Christi-*
 “ *ans* against their Will. And it is our further Will and
 “ Pleasure, That they shall not be hindered from Tra-
 “ ding,

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“ding, or from Buying and Selling, either among them,
 “selves, or among *Christians*, neither by Us, nor by any
 “of Our Successors; but shall enjoy all the same Li-
 “berties, which they have formerly enjoyed.”

The Barons of *Valencia*, as being more nearly concerned, upon Account of their numerous *Moorish* Vassals, were still sensible and jealous, that there would never be wanting officious Zealots to din in that Prince's Ears how conformable it would appear to his Title of *Catholick* to expel that Race of People (so very advantageous to them) out of all the *Spanish* Dominions, except they would submit to be baptized; and rightly judging, that they could not be too circumspect in using their utmost Endeavours to ward off a Blow so fatal and pernicious to themselves and their Posterity, as that Expulsion must unavoidably prove, they made it a Part of the Coronation Oath,
 “That the King of *Aragon*, upon no Pretence whatever,
 “should neither ever attempt to expel the *Moriscoes* of
 “that Realm, or force them to receive Baptism against
 “their Inclination. That neither directly nor indirectly,
 “he should ever be absolved from that Oath. That in
 “Case a Dispensation should be offered him, he should
 “by no Means accept it; and that if he did, whatever,
 “by him should be transacted, should be intirely Null,
 “Void, and of no Effect or Validity.”

By which Law and Oath (so short-sighted a Thing is Humane Providence) says Dr. Geddes, the Barons of Valencia reckon'd that they had sufficiently secured that Kingdom from ever being deprived of so numerous, and so industrious a People as were the Moriscoes.

But notwithstanding the Solemnity of that Oath, we see Pope *Clement VII.* in the Year 1524. release the
 Emperor

Emperor *Charles V.* from the same, in the following Terms ;

“ And we do farther release your Majesty from the
 “ Obligation of the Oath which we are informed was
 “ taken by you, in the General Assembly of the *States* of
 “ those * Kingdoms and Principality, never to expel the
 “ said *Infidels* ; absolving you from all Censures and
 “ Penalties of the Guilt of Perjury which you might
 “ incur thereby, and dispensing with you, as to that
 “ Promise, so far as it is necessary. And we do farther
 “ grant free and full Power to the *Inquisitors*, to compel
 “ all who shall contradict the same, or prove refractory,
 “ by *Ecclesiastical* Censures, and other proper and lawful
 “ Methods, requiring the Assistance of the *Secular* Arm,
 “ if it shall be judged requisite ; all *Apostolical* Confi-
 “ tutions, all Ordinances, Statutes and Privileges of the
 “ said Kingdoms and Principality to the contrary not-
 “ withstanding, though confirmed by Oath, and by an
 “ *Apostolical* Confirmation, or by whatsoever other Au-
 “ thority ; and all this notwithstanding it may have
 “ been pre-stipulated, That a Relaxation from the said
 “ Oath should not be desired, nor ever made Use of if
 “ granted ; That the said Privileges should never by any
 “ Means be abrogated, and, That whatsoever shall be
 “ done to the Prejudice of the same should be held as
 “ Null and Void.

“ And we do exhort your Majesty, by your Letters
 “ Circular, to commit the Preaching of the Word of God
 “ to the said *Moors*, inhabiting the said Kingdoms and
 “ Principality, to our beloved Sons the *Inquisitors* of
 “ *Heretical* *Pravity*, deputed, or to be deputed, in the

* The Kingdoms of *Aragon* and *Valencia*, and the Prin-
 cipality of *Catalonia*.

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“ said Kingdoms and Principality, to open the Way of
 “ Truth and Salvation to the *Faithful*. And in case
 “ the *Moors* do persist in the Hardness of their Hearts,
 “ and in their Perfidiousness, so as not to embrace the
 “ Faith of *Christ*, within a Term to be prefixed by the
 “ *Inquisitors*, they shall be commanded, upon Pain of
 “ perpetual Servitude and Bondage, to depart out of the
 “ said Kingdoms and Principality; which if they fail
 “ to do within the said Term, they shall be all made
 “ Slaves, and shall be understood to be such.” These
 are the Words of the Holy Father,

Not to use my own Sentiments upon this Affair, I
 chuse rather, as I do in many other Places, to deliver
 those of so judicious and unexceptionable a Person as
 Dr. *Geddes*; and which are too remarkably true to be
 omitted.

“ This Dispensation of the Pope, *says he*, does plainly
 “ discover to the World how little all Laws, Statutes, and
 “ Oaths, though confirmed by the See of *Rome*, do signify
 “ to the Security of the Lives, Liberties, and Properties
 “ of Subjects who are not *Papists*, under a *Popish* Prince;
 “ it being impossible for the Wit of Man to frame an
 “ Oath fuller to all those Purposes than was this which
 “ is here dispensed with: For besides that it contained
 “ a Promise never to desire a Dispensation, or, if a
 “ Dispensation should be offered, not to accept, or make
 “ Use of it; a Declaration was therein likewise contained,
 “ That whatsoever, by Virtue of any Dispensation,
 “ should be done to the Prejudice thereof, should be Null
 “ and Void to all Intents and Purposes. An Oath never
 “ to desire a Dispensation, or to accept, or make Use
 “ of none if offered, being a Matter, the Plenitude of
 “ the Papal Power, as we see by this, can dispense with,
 “ whenever it is for its Advantage so to do.”

His

His *Imperial* Majesty being no longer under any Constraint, let loose the *Inquisitors*: But the following Letter was sent to the Communities of the *Moriscoes*, to give them Warning of what they had to depend on, in case they refused to obey the Pope's *Mandate*, viz.

KNOW ye, that we, being moved by the Grace and Inspiration of Almighty God, are firmly resolved not to permit any Belief except the Catholick to be professed within any of our Dominions. Wherefore, desiring the Health and Salvation of your Souls, and to rescue you from the Errors under which you are, we beseech, intreat, and command you all to become Christians, and immediately to receive the Water of the Holy Sacrament of Baptism. If to this our Command you yield a ready Obedience, you shall enjoy all the Liberties and Immunities which by the Laws of these Realms are enjoyed by Christians, which shall likewise, as faithful and loyal Subjects, be confirmed to you, and your Posterity; If you prove refractory, other Courses will be taken with you. And whereas we are immoveably fixed in this Resolution, we would have you be sensible of the Benefit we intend you, and advise your Conformity to God's and Our Will.

S E G O V I A.

Sept. 13. 1525.

It must be observed, That in 1520. the Commons of *Valencia* rising up in Arms against the Nobility, and, after a long Struggle of about Four Years, having got the better of them, they drove out those their Opposers, together with all the King's Officers, and took the Government into their own Hands: All was then Anarchy and Confusion. Their first Step was, by a publick Proclamation, to command all the *Moriscoes*, on Pain of Death, immediately

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immediately to become *Christians*. This they are supposed to have done more in Spite to the *Barons*, who had so long been their Protectors, than out of any religious Zeal. However the *Moriscoes* knowing with what a Sort of People they had to deal, thought the wisest Way they could take was to comply, and, as is said, came in such Crowds to demand Baptism, that not a Soul of them missed receiving that external Mark of *Christianity*.

Notwithstanding the violent and illegal Methods which had been taken to force them to this pretended *Christianity*, it was held valid ; and the *Friers* on one Side, and the *Inquisitors* on the other, went to work. *Germaine de Foix*, Vice-Queen of *Valencia*, Dowager to *Don Ferdinand*, issued out a Proclamation, commanding all the *New Christians* to frequent the Churches, under the severest Penalties ; injoining, likewise, the *Barons*, whose Vassals they were, to force them to it, in case they seemed retrograde.

The *Barons* made many fruitless Efforts to oppose such Violence, and even connived at the *Moriscoes* retreating, with their Families and portable Effects, to the Mountains, some Time after, without offering to prevent it, which they might easily have done. All the warm Remonstrances made by the Council of *Aragon*, and the whole Body of the Nobility, to the Emperor *Charles V.* against the Determination the *Inquisitor-General* and his *Junta* had taken, was to very little Purpose. That young Monarch's Head was then warm with his late Victory over *Francis I.* at *Pavia*, and the *Spanish* Clergy were zealously endeavouring to inculcate into him, That God would never have honoured *Spain* with such a Prisoner, but only to oblige her, in Gratitude to the Lord of Armies, not to harbour in her Bosom any who did not cordially profess the Belief of the *Holy-Mother-Church*. Many Arguments

Arguments were used to induce that Prince to put a Stop to those violent Proceedings, which could produce nothing but Scandal in the Eye of the World, and would, besides, be attended with innumerable Inconveniencies. The Return he made was to this Purport: That Things great in themselves, seldom failed being attended with great Inconveniencies, wherefore Princes, who go about any Enterprize of Importance, generally overlook them. He was sensible, he said, that this Affair would create him much Trouble, and some Reflections; yet, as thereby he should do an eminent Service to God, who had graciously vouchsafed to deliver into his Power his Enemy the King of *France*, he was fully determined, whatever might be the Consequence, to bring all the *Moriscoes*, either by fair Means or foul, into the Pale of His Holy Church; since he was well assured, that he could do nothing more pleasing in the Sight of Heaven than to clear his Dominions of *Infidels* and *Hereticks*, nor could make any more grateful Return to God for so singular a Mercy. — True *Catholick* Principles! however, they little agree with his Coronation Oath, as may be observed in the foregoing Pages: But his Holiness had thought it tending to God's Service to dispense with that: But what cannot that *infallible Pastor* do among his own Flock!

Nothing could possibly be more agreeable to the zealous Part of *Don Carlos's* Subjects, than his having so easily given into their persecuting Maxims. They extolled to the very Skies, and even higher, those convincing Proofs of his true religious Zeal, and Obedience to the *Holy See*. “It was visible, *they said*, that God, every where, crowned his Arms with Victory, and it could be upon no other Account, but in order to stir up in his Royal Breast a Detestation of *Heresy*.” Upon his forcing *Suliman*, the *Turkish* Sultan, to raise the Siege of *Vienna*, the Preachers, from their Pulpits, boldly denounced

nounced the total, and near approaching, Extirpation of that abominable Sect. Some of the *Moriscoes*, imprudently enough, having muttered, that, *There was no such mighty Occasion for his Imperial Majesty to value himself so highly upon that Exploit, since such an inconsiderable State as Algiers, with a Handful of Men, and a few weak Frigates, hourly insulted him at his own Doors;* it chanced to come to the Ears of such as got it conveyed to the Emperor. Doubtless the Authors, if known, were scarce thanked for their Remark: But it so nettled that warm Prince, that he got ready a most powerful Fleet, with a vast Number of Transports, on which he shipped, as is reported, Fifty Thousand Land Forces, and, with the Pope's *Benediction*, set Sail, in Person, determined to annihilate that Nest of *Infidel* Sea-Rovers. The Undertaking was certainly glorious, and worthy so great a Prince; but was attended with the worst Success imaginable, even worse, if possible, than the Expedition of the *Invincible Armada* of his Son and Successor, *Philip II.* against this our *Heretick* Island, between Forty and Fifty Years after, though that had, likewise, the *Benediction* of his Holiness. Were that always infallible, alas! what would become of these petulant *Northern* Nations! The round Fort erected in one Night, by that mighty Prince, (the Materials being all ready brought from *Spain*) and which early in the Morning saluted the Town, is still standing on the Top of a high Hill, in the Middle of a Castle, called, *The Emperor's Castle*. He was driven thence by a furious Tempest, leaving many Thousands of his Men ashore, to the Mercy of the *Barbarians*, who, to make a Proverb, sold a *Spaniard* for an *Onion*. The Emperor, with much Difficulty, got Aboard, and beholding that miserable Destruction of his *Armada* and People, was so enraged, that he threw his Diadem into the Bay, saying, *Let some more fortunate Spanish Monarch fetch it hence!* Those People acknowledge their City to have been
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in most imminent Danger, and had it not been for a certain *Derwisch*, or *Santon*, of theirs, named *Oulededda* (over whose Tomb a *Mosque* is erected, and held in great Veneration) then drunk in a *Bagnio*, they frankly own, that *Algiers* would have been no more an Eye-sore to their Neighbours, on the opposite Shore. He was before in high Repute for Sanctity, though, by Report, both a perpetual *Drunkard*, and a most abominable *Sodomite*. Some of the Inhabitants sought him him out, and intreating him to save his expiring Country, he came down to the *Fisher's Gate*, within the Mold, and struck Thrice on the Water, crying, *Koom ya el Bahar! O Sea, arise!* This, they tell us, caused the Tempest; nor is St. *Anthony's* Name oftner invoked by any true *Catholick* of them all, than is that of *Sidy Oulededda*, by the *Algerines*: So that it is not only in *Spain*, &c. that there are Saints, Miracles, and the like, but we see the *Barbarians* themselves have their Share of them: I shall not trouble my self to examine whether *Sidy Oulededda* was a *Saint*, or a *Magician*; or whether, as is most rational to believe, the Storm was merely natural; but certain it is, that the Books of *Legends* can scarce furnish a Story of any Miracle, whether occasioned by the *White*, or *Black Art*, that proved so beneficial to their own Party, and put their Enemies into such a Confusion, as did this Miscarriage, The Affair of 1588. was indeed somewhat like it. The New-Converts were again such Fools as to rejoice at this bad Success of the *Armada*, which, to be sure, made Work for their dear Friends. But to return.

It is true whole Swarms of Preachers were sent among these new Converts, who, at first, as they say, used great Lenity with them: But they were soon weary of *Preaching to the Wind*, to use their own Terms; and nothing was to be heard but loud Exclamations against the insuperable

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rable Obstinacy of those intractable Assemblies of obdurate *Hereticks*.

Among the rest, as Dr. *Geddes* informs us, was one *Juan Micon*, a *Dominican*, who thinking he preached to very little Purpose, in a Fit of Zeal, one Day, from the Pulpit, commanded his unbelieving Audience to bring him a Dead Body, that he might raise it to Life before their Eyes, to confirm the Truth of the Doctrine he had been preaching to them. But the *Moriscoes* either had no such Thing ready for their zealous Pastor to try the Experiment upon, or, probably, if they had, durst not fetch it, for that would have discovered their being, at least, doubtful of the Faith, which with the *Inquisitors* is no less criminal than to deny it: So that the Fryer came down triumphantly from his Pulpit, insulting over the *Moriscoes*, as *Infidels* who were so strongly prejudiced against the *Christian* Faith, that they were even unwilling to be Witnesses of the working of a Miracle to convince them of the Truth, when, to that Purpose, he had offered to have wrought one before their Eyes. How he would have come off had he been put to the Trial may readily be guessed; but he knew what he did, and where he was.

Father *Micon*, and the rest of his Fraternity of Miracle-working Apostles, thinking their Labour was all lost, since they found so much Difficulty in prevailing with their Congregations to become implicit *Catholicks*, like themselves; grew very clamorous, filling the Court and the whole Realm with loud Exclamations against them. Upon this, those *Harpies* the *Inquisitors*, as the only Apostles who had the right Method of dealing with such contumacious *Hereticks*, were, once more, let loose upon them, and for several successive Years, made a terrible Havock among them, notwithstanding all that the Barons
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of the Realm could say or do to prevent such more than
 ferine Proceedings. Whipping, Racking, Banishment, and
 Faggot, were every Day to be seen inflicted on those
 unhappy People. To have once fallen into the Clutches
 of those merciless Persecutors was sufficient, if the Party
 come off ever so well, that is to say, without corporal Pu-
 nishment, after a tedious and wretched Confinement, to
 be turned out to starve in the wide World; for that
 pious Tribunal always takes Care to secure the Goods
 and Estates of their Prisoners to be employed, as they
 term it, *for the Service of God, and their Holy Mother*
Church. The poor Victim must be very cautious of com-
 plaining, but must acknowledge himself very mercifully
 dealt with, except he has a Mind to be far worse treated.
 The least of all Punishments there, is, the wearing the
San Benito, for lesser Crimes only a Ring, which the
 Offender must expose to publick View as much as possible,
 since offering to conceal it, infallibly gets him clapt up
 again. But what is the real *San Benito* is a sort of a
Scapular, being a ridiculous Garment without Sleeves,
 with a large red and yellow St. *Andrew's* Cross on it.
 This is looked on as a Mark of such Infamy, that though
 there none dares insult them openly upon that Account,
 yet I can compare it to nothing it more resembles, than
 the branding Felons on the Cheek, used for a Time in
England, within my Memory, which could certainly tend
 only towards the hardening those unhappy Wretches in
 their vile Course of Life, and making them desperate,
 by their knowing with what Eyes the World looked on
 them. Vast Multitudes of the *Moriscoes* having perished
 in the Flames at the publick *Auto's de Fe*, or privately
 in Prison, by various Torments, the Barons, in a *Cortes*,
 assembled at *Mocor* in 1534. warmly and loudly exclaim-
 ed against such inhumane Doings; saying, " That it was
 " a very great Injustice in the *Inquisitors* to make no
 " Distinction in the Punishments they inflicted on those
 " who

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“ who had been so lately converted to the Faith, and
 “ that forcibly, and in using them with the same Rigour
 “ as they did the *Old Christians*, who had been born
 “ and bred in that Belief, when convicted of the same
 “ Crimes. ” But as they could not hope a second Time
 (for they had once before) to obtain a Suspension of the
 Authority of the *Inquisition* till the *Moriscoes* should be
 fully instructed in the Tenets of *Christianity*, they la-
 boured hard to procure a Grant, which they thought next
 door to such a Suspension ; and that was, That the *In-*
quisitors, in Consideration of a certain considerable Sum
 of Money, annually paid them by the *Morisco* Commu-
 nities, should relinquish all Claim to any Share of the
 Estate, Real or Personal, of such *Morisco* Delinquents as
 should be by them convicted ; the real Estate of those
 Criminals being to devolve to their Lords, and the perso-
 nal to the next Heirs at Law. By this Agreement, to
 which it was not without great Difficulty that the *Inquisi-*
tors were brought to consent, the Barons hoped that their
 Zeal would be pretty much cooled, as not being, as be-
 fore, continually spurred on by Avarice, when they made
 themselves Heirs to all who fell under their Sentence.
 This Bargain with the *Inquisition*, though made by the
 sole Mediation of the Barons, who employed therein their
 whole Power and Interest, was yet afterwards made Use
 of against the *Moriscoes*, as a convincing Proof of their
 Heresy and Apostacy. None but Hereticks and Apostates
 (said the *Inquisitors*) would pay such an annual Sum of
 Money purely to mitigate the Punishments due to such
 Enemies of God and the Church.

It was the Opinion of a very learned *Spanish* Writer,
Augustin Salucio, a *Dominican* Friar, That the main
 Body of the *Moriscoes* were the Off-spring of the ancient
 Inhabitants of *Spain*, before the *Gothic* Empire was erect-
 ed, who, at the Conquest, being become Vassals to the
 Moors,

Moors, their Invaders, were so incorporated with them, that they became one and the same People, losing both their Names, Religion, and Language, which last is only used in *Biscay*, and some adjacent mountainous Provinces. The Reasons he lays down to prove his Conjecture to be Fact, he looks upon to be very rational and natural. The *Moorish* Territories in *Spain* were always exceeding populous, and yet for some Ages before they were recovered by the *Spaniards*, had few or no *Christians* in them, which could not otherwise have been; since few *Moors*, except Soldiers, and those in no very numerous Bodies, after the first Conquest, and scarce any Women at all, ever came over from *Africa*: And as to the *Goths*, who for several Centuries had been Lords of the whole *Peninsula*, he says, The main Bulk of them either perished in the *Moorish* Wars, or retired into *France*, and the Northern and Mountainous Parts of *Spain*. " This ingenious
" Thought of *Salucio's*, says Dr. *Geddes*, is much confirmed by a Letter, written in the Year 1311. to the
" Council of *Vienne*, by Don *Jayme I.* King of *Aragon*,
" wherein he affirms, That of Two Hundred Thousand
" *Mahometans* who were at that Time in the City of
" *Granada*, there were not above Five Hundred who
" were descended of true *Moors*, (*Mariana* says much to
" (the same Purpose) all the rest being Descendants of
" *Spaniards*, who had apostatized from the *Christian*
" Faith, and had turned *Mahometans*. The same Frier
" is of Opinion, That the main Body of the present *Spaniards*
" must, for the same Reasons, be the Descendants
" of those *Spanish Moriscoes*, who remained in *Spain* after
" it was recovered by the *Christians*. "

Be that as it will, I can say little either for or against it, but that, though they very much resemble each other both in Countenance and Complexion, and even in Gesture, yet I fancy there are no People in the Universe

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who bear each other so implacable a Hatred, especially the zealous Part of them. For some Years after the *Expulsion*, it was a common Practice among the *Barbary-Moriscoes*, whenever a Prize was brought in, to raise Sums of Money among them to buy what *Spanish* Priests, or Friars, they could light on, purely to have the Pleasure of paying them in their own Coin. This of late Years, has been much out of Use; but I have been told, that in *Algiers*, some of the best *Morisco* Families have Ecclesiasticks of that Nation concealed under Ground in their Houses, where they have kept them for several Years: It is to be supposed that they are not over-tender to them; but the *Turks* will not allow of those publick Burnings formerly in Use. The *Spaniards*, in Vindication of their Proceedings, alledge, That, whatever is written or said by *Hereticks* is not to be regarded, as being all scandalous and notorious Falsities. One has not much need to have Recourse to foreign Writers, their own making the Matter bad enough. I shall only produce some Instances, and leave the impartial Reader to judge. In the following Letter of one *Luis Bertran*, a *Dominican* (who was after his Death *Beatified*) to the Vice-Roy of *Valencia*, in the Year 1579. may be seen the State in which the *Moriscoes* then were, and that Fryer's Methods, by him judged properest, to make good *Catholicks* of those incorrigible *Hereticks*.

Most Illustrious and most Excellent Lord,

AFTER having recommended to the Almighty the Affairs of the New Christians, I must observe, That there is such visible Hardness of Heart in the greatest Part of them, I wish I might not say in all, that it must be concluded that they are all *Hereticks*, or, which is worse, *Apostates*, evidently discovering an invincible Aversion to
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the Holy Catholick Religion, observing, as far as they are able, all the Ceremonies of the Alcoran of Mahomet, and preventing their Children (whenever they find them so inclined) from becoming true Christians. It being also to be supposed, that notwithstanding it is now near Fifty Years since, that stubborn Race of People received Baptism, they are as far as ever from being true Christians. All these Particulars, I say, being presupposed, and that mild and merciful Methods will never work any Effect upon them, it is my Opinion, that one of these Two Remedies be used with them by the Ecclesiastical and Secular Arm.

The First Remedy is this: By rigorous Punishments to force them to renounce the Sect of Mahomet, and observe the Christian Religion: Neither is their having been in the Time of the Insurrection of the Commons, and since, forced to receive the Sacrament of Baptism, a sufficient Reason to exempt them from being treated after such a Manner; for though those Proceedings are not to be justified, and I could wish they had never been done, the Consequences thereof having fully convinced us, that it would have been abundantly better to have observed the Custom of the Church, as is perfectly demonstrated by St. Thomas, nevertheless those who were at those Times forced to be Baptized did in some Sense consent thereto; and of all the Moriscoes now living, there is not One in Twenty who was not Baptized in his Infancy: And from the Determination of the Church, it is certain, that such may, no less than the Old Christians, be compelled to observe the Tenets of the Christian Faith, though, if they fall into Heresy, or Apostacy, it is yet my Opinion, that they ought not to be treated with altogether the same Rigour as if they were Old Christians.

In order that this First Remedy may become effectual, it is wholly requisite, that the Moriscoes be made to lose the

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Arabick Tongue, otherwise the Women and Children will not understand their Preachers and Confessors: And they must, under the Penalty of Pecuniary Mulcts, be enjoined not to use that Language upon any Occasion. They must also be obliged never to be absent from Divine Service on Sundays and Holy Days: Nor must any Morisca be permitted to marry till she can perfectly repeat the Church Catechism, &c.

The Second Remedy, in case the First is not made use of, is, Not to suffer the Sacrament of Baptism to be administered to any of the Morisco Children, without first removing them from their Parents; since it is morally certain, that if they continue with them, they will cause them all to become Apostates, being themselves so: It being much more eligible that the Moriscoes should always be Mahometans than Hereticks or Apostates.

The remaining Part of the Fifteenth Century, was spent in an unintermitting Persecution of the new Converts: For though the Fryers were weary of preaching to them, they were indefatigable in bringing in Accusations against them; and the *Inquisitors*, wanting no better Sport, were as indefatigable in proceeding according to Law, at least their Law. Multitudes of the *Moriscoes*, terrified with the dreadful Executions, and Ruins of the Families of their Friends and nearest Relations, daily escaped over into *Africa*, and every now and then, as Occasion served, brought the *Barbary Cruisers*, who made Depredations on the Coasts of *Spain*; the fugitive *Moriscoes* serving as Guides in all those Expeditions, some of which were so successful, that whole Villages of *Old Christians* were surprized in the Night, and all the Inhabitants carried off into Captivity: And such of the *Spanish* Clergy as had the ill Fortune to fall into their Hands, commonly met with very indifferent Treatment, especially those who were known

known to be busy, as probably the greatest Part of them were.

King *Philip II.* was incessantly importuned to give into a general Expulsion; but he looked on it as dangerous, and a Thing of ill Sound, so could never be prevailed with to give his final Consent; though he gave a full Scope to the *Inquisitors* to act as they thought most requisite to the Service of God, and the Holy Mother Church.

Upon the Miscarriage of his *Invincible Armada*, in 1588. his Ears were continually dinned with Reflections by the boldest of the Clergy, and even by some of his Ministers, as if that fatal Blow had been given to the Nation as a just Judgment from Heaven. *How could he expect, said they, to succeed in his Attempts to conquer Hereticks Abroad, while his own Dominions swarmed with incorrigible Apostates? Even his own rebellious Subjects, the Dutch, baffled his Armies, though commanded by the greatest Captains of the Age!*

However, his Son and Successor, King *Philip III.* proved more tractable, though less politick. He was a Prince of a timorous Disposition, and naturally superstitious to the last Degree. The Duke of *Lerma*, his Prime Minister, and Favourite, or indeed his absolute Ruler, was a most inveterate Enemy to the *Moriscoes*, and as for that Favourite's Brother, the Cardinal Archbishop of *Toledo*, Primate of all *Spain*, he was for extinguishing the whole Race. He was Grand Chancellor of the Realm, and Inquisitor-General. His Name was *Don Bernardo de Roxas y Sandoval*; and so violent was he, that when it was proposed to retain all the *Morisco* Children, under Seven Years of Age, he said, *He judged it far more advisable to cut the Throats of them all, Men, Women, and*

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Children,

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Children, than to keep one of them in the Kingdom, thereby to endanger the contaminating the true Spanish Blood with so vile a Mixture.

This true *Pepish* Zeal is the less to be wondred at, since we have had such bloody Examples of it, of a more recent Date, and much nearer our own Doors. *Con a Mahoni*, an *Irish* Jesuit, in his Book printed at *Lisbon* (though pretended to have been printed at *Frankfort*) in 1645. uses these pious Exhortations to his *Catholick Brethren*; “ My dear *Irish*, go on, and perfect the Work of
“ your Liberty and Defense, which is so happily begun
“ by you, and destroy all the *Hereticks*, together with
“ those who assist and defend them. You have, in the
“ Space of Four or Five Years, killed about One Hun-
“ dred and Fifty Thousand *Hereticks*, as your Enemies
“ do acknowledge, neither do you deny it: And for my
“ own Part, as I do verily believe that you have killed
“ more of them, so I would to God that you had de-
“ stroyed them all, which you must either do, or drive
“ them all out of *Ireland*, that our holy Land may be
“ no longer plagued with such a light, changeable, incon-
“ stant, barbarous, ignorant, and lawless Generation of
“ People. Neither will we, nor ought we, *Catholick Irish*,
“ to suffer our Country to be ruled by a proud King,
“ who calls himself the Head of the *Church*: Let us
“ therefore chuse a *Catholick* King from among our own
“ Brethren, and let us have *Irish-Catholick* Judges and Ma-
“ gistrates to rule us in all Matters Temporal, and his
“ Holiness the *Pope* in Matters Spiritual. ” But these
are Affairs too fresh in the Memory of this Nation to be forgotten: And who does not know but that we stand on the same Footing, in the Eye of that charitable Church, with *Mahometans*, *Jews*, and even *Pagans* and *Atheists*?

I borrowed once a Manuscript in *Barbary*, of a *Spaniard*, but one of the most moderate *Catholicks*, of that Nation, I ever met with. It was lent him by a *Moor*, whose Great-Grandfather, the Author, came from *Spain*, at the last *Expulsion* of the *Morisces* in 1610. It is a pretty thick *Quarto*, and the Owner, when he heard I had it, would not suffer me to keep it long, lest I should make ill Use of it, as he said ; though he could not read a Syllable in it himself. However, I was possessed of it long enough to take several Extracts out of it, wherewith I shall take Occasion to close this Treatise ; among which this that follows, in my Opinion, carries with it no small Share of Smartness.

“ Even the base, malicious *Jews*, (says he, directing his
 “ Discourse to the *Romish* Clergy) those inveterate Enemies to the Name of our ever-glorious *Leader*, the
 “ beatified *Makomet* ; those abject, contemptible Vagabonds, who, by their own insuperable Stubbornness,
 “ have rendered themselves the most despicable Race of
 “ Mankind, and by every true *Mussulman* are esteemed
 “ as such ; even they, I say, strenuously profess the Unity
 “ of God, and, with exemplary Fortitude, daily suffer
 “ Racks, and the most cruel Deaths in maintaining that
 “ indubitable Truth. They do not, like you, impiously,
 “ associate the * *Creature* with the *Creator*, nor attribute
 “ the Faculty of *Begetting* to Him who never was *Begotten*, as being utterly incompatible with His very
 “ Essence : For should He *beget*, He must, by Consequence, have been Himself *begotten*. No ! There neither is, nor can be, but One only real, omnipotent,
 “ self-existing, and incomprehensible Deity, ever-living,
 “ without Beginning, without End.

* The Reader must take Notice, that these are not only the *Words*, but the *Principles* of a *Makometan*.

" In that Respect, I say, even the *Jews* themselves
 " might make you blush. A *True Believer* cannot justify
 " them in any Thing else ; for though they are, like us,
 " implacable Detesters of all *Image-Worship*, or, in plainer
 " Terms, *Idolatry* (for what else is your abominable
 " Adoration of the Works of your own Hands?) they are,
 " nevertheless, full as infamous for their Perfidy as the
 " most zealous *Inquisitor* of you all can paint them; and
 " as for the Sin of *Idolatry*, it is sufficiently obvious how
 " perversely guilty they have formerly been of what is
 " so hateful to God's Sight, who, certainly, looketh down
 " with Indignation to behold Divine Honours paid to
 " any *perishable* Being; and what is *unperishable* but
 " Himself?

" I am at a Loss to determine which of the Two, you
 " or they, are most justly intitled to the heaviest Wrath
 " of the Most High; they for their unworthy Treatment
 " of the Holy *Isa*; you for what impious Indignity
 " you presumptuously put on the immense Lord and Cre-
 " ator of Him and all Things, by adequating that imma-
 " culate *Messenger* with Him who cannot have an Equal.
 " You tax them, as do we, and that very grievously,
 " with making the *Golden Calf* the Object of their Wor-
 " ship, and yet exclaiming heavily against the *Egyptians*
 " for worshipping their *Cow*, called by them *Apis*: And
 " do not you, notwithstanding your bitter *Invectives*
 " against the *Indian* Pagans and Idol Worshippers, and
 " the zealous Pains of your *Missionaries* in those Parts to
 " convert them, use Ceremonies no less ridiculous, and
 " certainly no less displeasing in the Sight of Him who
 " alone ought to be adored, than do those much-to-be-
 " pitied Wretches, who actually have not the least Know-
 " ledge of the real and essential Deity? Are not they
 " very ready frequently to retort upon you, *That you*
 " would

“ would have them relinquish their own Idols, which you
 “ upbraid them with having made themselves, to worship
 “ others of your Fabrick? How do you persecute even
 “ Christians who ever so little differ from your Idolatrous
 “ Doctrines, whenever any of them have the Unhappi-
 “ ness to fall into your merciless Clutches? What then
 “ can we, and others, who hold the greatest Part of your
 “ Principles in utter Detestation, hope for from People
 “ whose mistaken Zeal can carry them to such inhuman
 “ Lengths against those of their own Belief and Per-
 “ suasion, only for being more rational, and more clear-
 “ sighted than themselves?

“ What Instance have you upon Record of any *Christian*,
 “ *Gentile*, or *Jew*, being molested upon Account of their
 “ Belief throughout the extensive Dominions of the *Mus-*
 “ *sulmans*, even from our Great *Prophet*’s Appearance
 “ upon Earth to this very Hour? And yet the vast States
 “ of our invincible Potentates swarm with numberless
 “ Nations of the Followers of *Moses*, *Jesus*, and even
 “ of the *Devil*: Happy would it be for the *Jews* and
 “ *Christians* had they preserved the Precepts of those
 “ upright Prophets in their native Purity! Did our
 “ victorious Ancestors ever once attempt to extirpate
 “ *Christianity* out of *Spain*, when it was in their Power?
 “ Did they not suffer your Fore-Fathers to enjoy the
 “ free Use of their Rites at the same Time that they
 “ wore their Chains! Is it not the absolute Injunction of
 “ our *Prophet*, That whatever Nation is conquered by
 “ *Mussulman* Steel, should, upon the Payment of a mo-
 “ derate annual Tribute, be permitted to persevere in
 “ their own pristine Persuasion, how absurd soever, or to
 “ embrace what other Belief they themselves best ap-
 “ proved of? If there may have been some Examples
 “ of forced Conversions, they are so rare as scarce to de-
 “ serve mentioning, and only attempted by Men who had
 “ not

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“ not the Fear of God, and the Prophet, before their
 “ Eyes, and who, in so doing, have acted directly and
 “ diametrically contrary to the holy Precepts and Ordina-
 “ nances of *Islamism*, which cannot, without Sacrilege, be
 “ violated by any who would be held worthy of the
 “ honourable Epithet of *Mussulman*: So that had you
 “ any Shame, you would be ashamed of your perfidious
 “ Treatment of us, contrary to all the solemn Agreements
 “ made with our Grandfathers upon the Surrendry of
 “ *Granada*, which how well they have been observed, the
 “ World is a Witness, and which Place was reduced to
 “ your Yoke much more through their Diffensions, than
 “ by the Prowess of the *Spanish* Troops.

“ To add a few Words more concerning the *Jews*.
 “ Notwithstanding they are hated, despised, and, to con-
 “ fess a Truth, too often oppressed in their Persons and
 “ Estates, by us, yet they unanimously agree, That *the*
 “ *Fetters of Ishmael sit abundantly lighter upon them than*
 “ *those of Edom*: The *Ishmaelites*, say they, meaning us,
 “ *perhaps now and then revile our Laws, with opprobrious*
 “ *Language, abuse our Persons, and drain our Purses, but*
 “ *never offer to hinder us from the free Exercise of the*
 “ *Rites of our Progenitors; and how we are treated by the*
 “ *greatest Part of the far less Humane Edomites, meaning,*
 “ *in particular those of your Peninsula, the daily bloody*
 “ *Examples of our Persecution are but too notorious a*
 “ *Demonstration.*

“ We are not so blind but that we are very sensible of
 “ their Baseness, and of the mortal Enmity they bear
 “ us, and how they take all Occasions of defrauding us,
 “ as they do likewise all who are not of their own
 “ Tribes: But that is their Profession, and we have no-
 “ thing to do but to be upon our Guard against their
 “ fallacious Practices, and to chastise them according to
 “ Justice

" Justice and Equity when detected ; but we cannot le-
 " gally touch their Consciences. We are not ignorant,
 " that they are not allowed, by their *Rabbies*, to break
 " their Fast before they have, either in Word or Deed,
 " beguiled, as far as shall lie in their Power, some Ene-
 " my to them and their Law ; nay, they have the pre-
 " sumptuous Impiety to affirm, That they have not yet
 " lost or forfeited the Prerogative of intitling themselves
 " *God's Favourite and Elected People*, and that they are
 " enjoined, by Divine Providence itself, to practise all
 " manner of Treachery towards their Enemies. *Did not*
 " *Jehovah*, say those blasphemous Infidels, *permit, nay*
 " *command our Forefathers, by Fraud, to deprive the*
 " *Women of the Idolatrous Egyptians of all their Jewels,*
 " *and Golden Ornaments, that the more deserving Daugh-*
 " *ters of his own People might adorn themselves with the*
 " *Spails of those Misbelievers ?* Wretches ! to attribute
 " to God what they have so little Reason to boast of,
 " more especially considering, that, even were it so, they
 " made so ungrateful a Return for that Favour, as to
 " forget and defraud that Munificent Donor Himself, in
 " melting down those very Ornaments, and making there-
 " of an Idol, in Defiance of Him who only ought to
 " be adored ! However, base as they are, we protect
 " them, and never molest them upon Account of their
 " Religion. "

This Book bears Date 1615. the Author's Name was
Abdelkerim Ben Aly Perez. The First Part contains a
 System of *Islamism*, with high Encomiums on its Purity
 and Excellency, in Opposition to all other Religions,
 with a long Catalogue of *Mahomet's* Miracles. I did
 not meddle with that Part, nor indeed did I scarce read
 it through, and only remember, that he begins very de-
 voutly, " Giving God Thanks for having brought him
 " to a Place where he enjoys free Liberty of exercising
 " the

“ the true Worship, as directed by the Holy *Alcoran*,
 “ without being any longer in Fear of being persecuted
 “ for his Religion, or being compelled to pay Adoration
 “ to *las vanas Figuras de los Infieles*, the vain Figures of
 “ the *Infidels*. ” As to the latter Part, it runs wholly on
 severe Invectives against the Pope and Clergy of *Rome*,
 accusing them of Idolatry, Bigotry, ridiculous Supersti-
 tion, Inhumanity, and, in a Word, of all Vice : And I
 much regret my not being Master of the Whole, it
 being well worth publishing. But to return from this
 Digression.

What was not to be done with a Prince of so easy a
 Disposition, as was King *Philip III.* fallen into such
 Hands as those so potent and so zealous Brothers, the Duke
 of *Lerma*, and the Cardinal Primate ? These, as if they
 had been defective in Zeal for the Cause, were perpetually
 urged on to hasten the General Expulsion, by another
 fiery old Prelate, *Don Juan de Ribera*, Titular Patriarch
 of *Antioch*, Archbishop of *Valencia*, whose immoveable
 Zeal will presently be made appear. These Three were
 the main Springs which set at Work this impolitick
 Machine, to the lamentable Depopulation of their Coun-
 try. Besides the warm and incessant Remonstrances which
 this last Prelate made to the Prime Minister and the Car-
 dinal his Brother, he plied the King with *Memorials*, out
 of which I present the Reader with these following Ab-
 stracts. In his Memorial, bearing Date *January 1602*,
 he says thus ;

“ As to the *Moriscoes* of *Valencia*, we certainly are
 “ assured, that they are every one *Mahometans*, and that,
 “ as far as they are able, they all observe the Rites of
 “ the *Alcoran*, and absolutely despise the Tenets of our
 “ Holy *Catholick* Church : For, besides all the preceding
 “ Proofs which we have had of the Truth of what we
 “ now assert, they have now, since the Publication of the
 “ *Edict*

“ *Edict* of Grace among them, given us fresh Evidences
 “ of their Infidelity, in that we have not been able to
 “ prevail with so much as one of that Race to make
 “ Use of it. By all the Conferences I myself have had
 “ with their chief Men, I plainly discovered, that they
 “ were all unanimously in Correspondence with each
 “ other, all speaking, as it were, with one and the same
 “ Mouth. *We are true Christians, say they, and we in-*
 “ *tend to continue such: We have learned the Church*
 “ *Catechism in our Infancy, and we send our Children to*
 “ *learn it likewise: We confess ourselves to our Curates,*
 “ *and never conceal any of our Sins in our Confessions:*
 “ *We know of none that live in the Law of Mahomet,*
 “ *nor are we at leisure to pry into the Conversations of*
 “ *People, or to be Spies upon what they do in their own*
 “ *Houses.* ”

The above-mentioned *Edict* of Grace was obtained, at the Solicitation of some well-meaning Persons, from Pope *Clement VIII.* by King *Philip II.* in 1596. By it the *Moriscoes* had a plenary Pardon granted them for all their past Offences, and were allowed Four Years Time to be suffered to live unmolested, in order that they might thoroughly instruct themselves in all necessary Points of the *Christian* Doctrine. But this pious Prelate, with the Connivance of the *Grand Inquisitor*, who were both intrusted with the Publication thereof, stifled it till the Time was near elapsed, persecuting them all the while as before; so that the poor *Moriscoes* could reap very little Benefit from Pope *Clement's* indulgent Clemency; neither probably would it have been ever published, had not the new King interposed his Authority: So good Friends were those charitable *Apostles* to that unhappy People. As for this Zealot, I fancy it will puzzle several who read the foregoing Lines to guess what Answers he would have had made to his Interrogatories. He goes on thus;

“ IF

“ If *Spain* was formerly lost, in the Days of King
 “ *Rodrigo*, by the Revolt of one single Person to the
 “ *Moors*, in what Danger must *Spain* now be, when from
 “ the Lifts which were taken in the Reign of his late
 “ Majesty, it appears, that in only this Kingdom of *Va-*
 “ *lencia*, there were Ninety Thousand Men able to bear
 “ Arms, who being all born and bred among us, are per-
 “ fectly well acquainted with all our Coasts and Country,
 “ and who being all, to a Man, excessively desirous of
 “ living under a Government where they may be allowed
 “ Liberty of Conscience, and being withal very unwilling
 “ to quit these Realms, by reason of their Fertility, are
 “ ever ready prepared to serve any Tyrant who will but
 “ suffer them to enjoy the free Exercise of their Sect?
 “ Infomuch that *Spain*, by harbouring such Traytors with-
 “ in its Bowels, is not only in Danger of being invaded
 “ by the *Turks* and *Moors* of *Barbary*, but likewise by
 “ the *English*, and other Northern *Hereticks*, Enemies to
 “ the *Catholick* Religion and the Crown of *Spain*, and
 “ more particularly at this Juncture, when the *Prote-*
 “ *stant* Sect is grown so prevalent, and that those *Here-*
 “ *ticks* suffer their Subjects to chuse their own Religion.
 “ Consider therefore now, that the *Spanish* Monarchy has
 “ so many Enemies upon Account of its Zeal for the *Catho-*
 “ *lick* Belief, and out of Emulation and Envy at its flou-
 “ rishing Condition, whether it is not more than proba-
 “ ble, that an Enemy may be encouraged to invade it,
 “ upon a Prospect of being joined by a People so nume-
 “ rous as are the *Moriscoes*, and those who, being, as
 “ they are apt to think and say, highly exasperated and
 “ injured by us, will fight against us for their Estates
 “ and Religion with the utmost Fury? This is all so evi-
 “ dently manifest, that it is scarce to be comprehended
 “ how such prudent and magnanimous Princes as were
 “ *Charles V.* and *Philip II.* whose Councils were com-
 “ posed

“ posed of such experienced and such zealous States-
 “ men, should have postponed the applying a Remedy to
 “ so crying an Evil.”

About a Month after, in a Second *Memorial* to the King,
 he has these Expressions.

“ The most efficacious Remedy for great Evils, either
 “ Spiritual or Temporal, is at once to pluck them up by
 “ the Roots. This Doctrine, continues he, is taught us
 “ by Sacred Writ, wherein nothing is so frequently re-
 “ peated, and so much inculcated, more especially to
 “ Princes, who ought to be the Ministers and Executi-
 “ oners of the Almighty’s Will, as it is to have Regard
 “ to the Good and the Tranquillity of their People. So
 “ the first Rulers, who were appointed by God himself,
 “ were by Himself commanded to maintain their Subjects
 “ in Peace, and to destroy all the Cities of their Enemies,
 “ together with the Inhabitants thereof. *Saul*, the first
 “ King of *Israel*, was likewise commanded to destroy the
 “ *Amalekites*, and to spare the Life of neither Man,
 “ Woman, nor sucking Infant ; which Injunction he having
 “ neglected to put in Execution, he incurred the Wrath
 “ of God, and was deprived of his Realm. *David*, the
 “ Second King, was commanded to destroy the *Philistines*,
 “ which Command he obeyed. From these Instances it
 “ is demonstrable, that your Majesty, as our King and
 “ Supreme Ruler, is in Conscience bound to defend and
 “ secure these your Realms, the which you cannot possi-
 “ bly effect, except you extirpate from hence all the *Mo-
 “ riscoes*, Man, Woman, and Child : Only the Children,
 “ of both Sexes, which are under Seven Years of Age,
 “ may be detained and dispersed among the *Old Chri-
 “ stians* : And it is the Opinion of Men of Learning, that
 “ you may lawfully make all those Children Slaves ;
 “ neither, in banishing all those People out of your Do-
 “ minions,

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“minions, would your Majesty do any Thing that had
 “not been done before.” After more in the same Strain,
 and putting the King in Mind, that the *Jews* had been
 so treated by his Majesty’s *Catholick* Ancestors, he con-
 cludes this Memorial, in these Terms. “Wherefore, as
 “your Majesty’s most faithful Subject and Chaplain, I
 “humbly supplicate, That you would be pleased to lay
 “this Affair, concerning the *Moriscoes*, before your Coun-
 “cil, as the weightiest of your whole Government, and
 “that the Resolution which shall be taken thereupon
 “may be speedily executed; for the *Moriscoes* daily in-
 “crease in Number, and we decrease; so that in a few
 “Years they will be more numerous than the *Old Chri-*
 “*stians*, since while in *Old Castile* and *Andalusia*, many
 “Towns are quite depopulated, and fallen to Ruin, the
 “Towns of the *Moriscoes* are flourishing and full of
 “People. Inasmuch that your Majesty, in expelling the
 “*Moriscoes*, will do an Action worthy yourself, and
 “whereby you will acquire the Honour of having con-
 “quered *Spain* anew.”

In a Third *Memorial*, some Weeks after this, he tells
 the King, “That notwithstanding he was then Seventy-
 “Two Years of Age, he was apprehensive of seeing *Spain*
 “a Second Time ruined by the *Moors*, if his Majesty
 “did not expel all the *Moriscoes*.”

Nor did this indefatigable Champion for the *Catholick*
Religion think these fervent Remonstrances sufficient:
 He thought himself obliged to give Directions after what
 Method this impolitical Revolution, (the fatal Effects of
 which *Spain* feels to this Day, and is probably like to
 feel for some Centuries) might be brought about. His
 Scheme, which he delivered to the King in Writing, a
 few Days after this last Memorial, ran thus.

“That

“ That, after having seriously reflected on the Affair
 “ of the *Moriscoes*, recommended it to God, and con-
 “ sulted not only the *Scriptures*, but likewise divers grave
 “ and learned Persons concerning it, what he had to lay
 “ before his Majesty, was, That his Majesty should issue
 “ out an Order, that Cognizance should be taken by the
 “ Prelates and Curates of all the Cities, Towns, and
 “ Villages, where any *Moriscoes* resided, of whatever *He-*
 “ *resies* and *Apostacies* they had been guilty of. That
 “ they should be strictly examined, Whether they make
 “ *Confession* of their Sins? If they *Communicate*? Whe-
 “ ther they eat Swine’s Flesh, and drink Wine? Whe-
 “ ther they do not very much increase and multiply? If
 “ they have not an Abhorrence to *Christians*, and an
 “ Affection to *Makometans*? and, Whether they are not
 “ disposed to join with any Prince who will allow them
 “ free *Liberty* of *Conscience*? And if, upon the taking of
 “ such an Information, they shall be convicted of those
 “ Crimes, as they will all infallibly be, they may be
 “ thereupon legally condemned to lose all their real and
 “ personal Estates, and to be for ever banished from
 “ these Realms, within a certain prefixed Time, which
 “ Time ought to be short.” Here is Justice and true
Catholick Zeal, with a Vengeance! But he proceeds.

“ Notwithstanding it is true, that, through the Noto-
 “ rioufness of their Guilt, the taking such an Information,
 “ in the Rigour of Justice, is not at all necessary; ne-
 “ vertheless, since such a Method will tend to the Justifi-
 “ cation of your Majesty’s Proceedings against those *He-*
 “ *reticks*, it is wholly requisite that my Advice be fol-
 “ lowed: For then none can pretend to find Fault with
 “ that Sentence, it being agreeable to the Laws, both
 “ *Canon* and *Civil*; according to which, in this Case, Con-
 “ fiscation of Goods, and perpetual Banishment, will be
 VOL. II. X “ Graces,

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“ Graces, and not Rigours ; since upon their being found
 “ guilty of *Heresy* and *Apostacy*, and not only so, but
 “ likewise of being *Dogmaticks* in *Heresy*, by educating
 “ their Children in the *Mahometan* Sect, they might
 “ most justly have been condemned to a Capital Punish-
 “ ment. Neither can it be by any, in the least, pretended,
 “ that it is an Act of Injustice to deal thus with the
 “ *Moriscoes*, without allowing them to plead in their own
 “ Defense, since that Defect is sufficiently supplied by
 “ the Law, upon Account of the Notoriety of their Guilt,
 “ nay, would be abundantly justified by the Laws, even
 “ if they were punished capitally ; it being incontestably
 “ certain, that when Crimes are notorious, and their Pu-
 “ nishment absolutely necessary, a Prince may lawfully
 “ dispense with all Judicial Forms, especially when, as
 “ in their Case, they cannot be observed with Safety :
 “ For then, to prevent publick Disturbances, it is wholly
 “ requisite that the Sentence, and the Execution, go to-
 “ gether : And though, perhaps, it may not look alto-
 “ gether so proper for one of my Profession to give Di-
 “ rections in this Affair of the *Expulsion* of those *Hereticks*,
 “ as it may be to your Majesty’s Council of State, who
 “ must have before them the Precedent of the *Expulsion*
 “ of the *Jews*, I shall nevertheless humbly lay before
 “ your Majesty my Sentiments ; viz.

“ That, in order to prevent Insurrections, it must,
 “ by no Means, be attempted, before a numerous Fleet,
 “ and Army, be got in a Readiness for what may offer ;
 “ and I have always looked upon your Majesty’s un-
 “ successful Expedition against *Algiers*, as a particular
 “ Providence of God, who seemed therein to have di-
 “ sposed all for your Majesty’s Advantage ; since that
 “ Miscarriage may very well serve as a Blind for *Spain’s*
 “ Preparations, by Sea and Land, to expel our intestine
 “ Enemies the *Moriscoes* ; it being the World’s Opinion,
 “ that,

“ that, as that Attempt upon *Algiers* was your Majesty’s
 “ first Enterprize, your Majesty will not tamely sit down
 “ with that Disgrace. Your Majesty may, if you think
 “ fit, elect Four Thousand of the most robust young Men
 “ among the *Moriscoes*, and under Pretence of employing
 “ them in your Service, send them to your Gallies, as
 “ the Emperor *Heraclius* served the *Saracens*. You may
 “ likewise transport some Thousands of them to work in
 “ your *American* Mines, and so go on consuming them,
 “ and preserving your *Old Christian* Subjects.

“ Notwithstanding it is a sufficient Inducement to en-
 “ gage your Majesty to rid these Kingdoms of those *In-*
 “ *fidels*, only to acquaint you, that you are in Conscience,
 “ and under Penalty of a Mortal Sin, bound so to do ;
 “ yet since the putting it in Execution will be attended
 “ with many considerable Advantages, as well Temporal
 “ as Spiritual, I think my self obliged to acquaint you
 “ with some of the Particulars ; viz.

I. *That Prelates, Curates, &c. will be thereby freed from all Scruples of Conscience ; which, if they have any right Knowledge of the true Grounds of Christianity, they must needs have in administering the Holy Sacrament of Baptism to such as they are well assured will become Apostates.*

II. *By selling all the Morisco Children, which are under Seven Years of Age, and who are computed to be upwards of Thirty Five Thousand, your Majesty will not only put a very considerable Sum of ready Money into your Coffers, but will likewise gain a good Number of Subjects ; since those Children, being so sold to Old Christians, must of Necessity become Catholics : For having once lost the Language, Habit, and Customs of the Moors, they will learn and observe those of the Natural Spaniards.*

III. *As to the healthy, strong Men, your Majesty may either send them to your own Gallies, or sell them to Catholicks in other Countries, among whom they cannot practise Mahometan Ceremonies without being observed: But an especial Care must be taken not to permit any grown up Morisco, of either Sex, to continue in Spain; because such a Permission would infallibly prove of very pernicious Consequence to the Morisco Children, who are to be bred up here in the Catholick Belief. And upon this Occasion, I will again repeat to your Majesty what I have so often intimated and affirmed; which is, That without the least Scruple of Conscience, your Majesty may make Slaves of all the Moriscoes, and may put them in your own Gallies and Mines, or sell them to Strangers: And whereas their Number is very great, after you have supplied your own Gallies and Mines, you may sell the rest of them in Italy. As to their Children, they may be all sold here in Spain, at good Rates; which will be so far from being a Punishment, that it will be an Act of Mercy to them; since they will, by that Means, become good Christians, which, had they continued with their Parents, they would never have been: And by the pious Execution of this Piece of Justice, your Majesty's Treasury will be enriched with great Sums of Money.*

IV. *The Moriscoes being an industrious and laborious People, by working cheaper than the Spaniards are able to work, eat the Bread out of the Mouths of the Old Christians; and being likewise naturally inclined to Temperance and Frugality, they contribute very little towards the Publick Excises.*

Some, or indeed most, of these Articles, any unbiassed Reader will, I believe, be apt to say, this holy Catholick Prelate might have blushed to mention: But while his
Hand

Hand was in, at summing up the Advantages which were to accrue to the *Spaniards*, in general, from the *Expulsion*, he might have inserted his own particular Profit; I mean the considerable Revenue which would thereby devolve upon himself, and his Successors; his Archbishoprick having been, for many Years, charged with large Pensions towards the Maintenance of the *Morischo* Schools, Colleges, &c. a great Part of which, he, however, took Care to keep in Arrear, as may be seen in *Dr. Geddes*, Vol. I. Page 86.

These *Anti-Christian* Methods of dragging People into the Church *by the Hair of the Head*, and destroying them *Root and Branch*, because they dislike such Usage, is, I believe, peculiar to the Merciful Church of *Rome*, and to no other; for it is well known, that even the *Mahometans* themselves never follow that Example.

I meet with none so remarkably virulent and uncharitable as this indefatigable Archbishop; though the following Extract of a Letter of the Bishop of *Origuella*, one of his Suffragans, to the King, carries with it something of the same Savour.

“ As it is notorious, (says that Prelate) That the *Moriscoes* did never embrace the *Christian* Religion with their Hearts, so the great Danger we *Old Christians* are all in, by our having such vast Numbers of those *Infidels* among us, by the Treasons they are continually plotting against us, together with the Hatred and Rancour with which they abominate us, and our Religion, with the Affection they have for the *Moors* of *Africa*, and their great Diligence to discover all our Secrets, that they may communicate them to the Enemies of the *Christian* Common-Wealth, ought to alarm a *Christian* Prince, so as not to delay to secure *Spain* against such

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“ Domestick Enemies ; it being much better and surer,
 “ as Cardinal *Torquemada* observed, for us to destroy the
 “ *Moriscoes*, than to continue doubtful and scrupulous
 “ whether we may lawfully do it or not, until we are
 “ destroyed by them.” *Dr. Geddes. Vol. I. Page 96.*

Though, as may be gathered from his *Memorials*, &c.
 our zealous Archbishop was intirely of Opinion, that there
 was not the least Occasion for observing any of the com-
 mon Forms of Equity, or Law, in order to convict the
Moriscoes of what he had laid to their Charge, yet, says
Dr. Geddes, “ He was sensible, that the Dispersion of so
 “ many Thousands of Families, as would follow upon the
 “ *Expulsion*, would fill the World with Horror, unless it
 “ were fully satisfied of the Crimes and Treasons of the
 “ *Moriscoes*: He therefore counsell’d the King, for his
 “ own Justification, to order a general Information to be
 “ made over all *Spain*, of the Apostacies and Treasons
 “ of the *Moriscoes*; which, as it might have been done
 “ with very little Trouble, so Care was taken by the
 “ Archbishop, and his Confederates, that it should have
 “ answered the End for which it was designed: For he
 “ had the following Articles in Readiness to have ex-
 “ hibited against the *Moriscoes*, if such an Information
 “ had been ordered.”

I. *That they did all exceedingly rejoice whenever they
 heard that the Turks, or Moors, had any good Success
 against the Spaniards; and that their treasonable Joy
 never appeared so very bare-faced, as in the Year 1601,
 when the Spanish Fleet suffered so much before Algiers.*

II. *That they commended nothing so much as that Li-
 berty of Conscience, in all Matters of Religion, which
 the Turks, and all other Mahometans, and some Christian
 Princes, suffer their Subjects to enjoy.*

III. *That,*

III. *That, whenever they thought they could do it with Safety, they either murdered the Old Christians who came among them, Beggars especially, or kept them close shut under Ground, till they had an Opportunity of selling them to the Moors of Barbary.*

IV. *That the Images of Saints, and the Sacred Relicks: which, by Order of the Visitors, had been left in their Houses, were held by them in such Abhorrence, that they were frequently found in very indecent Places, with their Heads downwards, and other Marks of the greatest Contempt.*

V. *That, when they were forced to go to Church, they expressed not any Manner of Devotion for the Holy Sacrament, the Images, or the Sacred Relicks; and that a certain Morisco, who had escaped to Algiers, told the Spanish Captives there, " That they were grossly mistaken if they " imagined, that the Moriscoes, when the Spaniards forced " them to go to Mass, ever worshipped the White Wafer " which was shewed them by the Priest; and that instead " of worshipping it, they were all the while, under their " Cloaks, making Horns, and the like, with their Fingers, " in Derision."*

VI. *That, when they had a Mind to fright their froward Children, they were used to tell them, That the Christians were coming to carry them away.*

VII. *That they were all extremely solicitous to provide Morisco Nurses for all poor Orphans of that Race; and when they were grown up, to put them to Morisco Masters: and that this was not done by them out of Charity, but purely to prevent their being made Christians.*

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VIII. *That none were so respected and honoured among them, as such of their Brethren as had been publickly whipped, by Order of the Inquisitors, or had by them been sentenced to wear the San Benito : And to prove this, an Appeal was made to Fryer Luis Yfila, Master of the Sacred Palace at Rome ; who, when he was Grand Inquisitor at Valencia, having ordered a great Number of Moriscoes to be publickly whipped, one of them, who had escaped the Rod, refused to pay the Executioner his Fee when demanded, telling him, " That he had done nothing to deserve it of him ; " and having by that Means obtained the Honour, as he reckon'd it, of being severely whipped, he, with great Chearfulness, paid the Hangman his Wages. And that the said Master, of the Sacred Palace, was ready to vouch, " That, about the same Time, a certain Morisca " was so far from being ashamed of the San Benito, when " it was put on her, that she desired the Officer who gave " it her, to let her have another, to make a Garment for " a Child she had at Home. "*

IX. *That when any of them made their Escapes to Algiers, or any other Ports in Barbary, they shewed themselves to be most zealous Mahometans, and always spoke of the Christians, and of their Religion, with greater Virulency and Contempt, than did the very Moors themselves.*

X. *That besides Alfaquies, or Teachers, who instructed them in the Mahometan Law, they had among them Magistrates, who took Care to punish all who, in any Manner, transgressed it.*

XI. *That it was their Opinion, that no Corn thrived so well as what was sowed on Sundays, and Holy Days,*

XII. *That*

XII. *That they had such an Aversion to all Bells in general, that they would not suffer even Clocks in their Habitations.*

XIII. *That it was looked upon as a most heinous Sin among them, to accuse any of their own Race to the Inquisition.*

XIV. *That by way of Excuse, for their omitting to call a Priest to administer the Holy Eucharist to their departing Friends, they always pretended sudden Death, and that they thought they had not been so near their End.*

XV. *That all, or most of those Moriscoes, who died by the Hand of Justice, when they were brought to the Place of Execution, or before, declared that they died in the Mahometan Belief.*

XVI. *That they all in general never neglected any Occasion of sending Intelligence to the Barbary Rovers.*

These Articles, with more of the like Stamp, were, by our pious Archbishop, ready drawn up, in Justification of the *Expulsion*, and would have been made publick to the World, had his Majesty consented to have a general Information taken of the *Moriscoes* Lives and Conversations, as that Prelate had exhorted him to do, as appears by one of the foregoing Memorials. But that, the King and his Council thought not proper to admit of, as fearing to incense the *Barons*, who did all that in them lay to prevent that fatal Blow: So that every Thing was artfully kept private till that imprudent and inhumane *Expulsion* was just ripe for Execution.

Notwithstanding the vigorous Efforts made by the *Barons* in Opposition thereto, the *Ban* of *Expulsion* was,
on

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on the Twenty-second of *September*, 1609. published at *Valencia*, and all over that Kingdom, to the great Consternation of the *Moriscoes*, and the general Dislike of the Barons their Patrons, who, had not their ancient Power been very much diminished since the Civil Wars with the Commons, would never so tamely have suffered it. It runs thus.

“ I. **T**HAT all the *Moriscoes* of this Kingdom, Men, Women, and Children, shall, within Three Days after the Publication of this *Ban*, in the Place where they inhabit, depart, and go towards the Place appointed by the Commissaries for their Imbarkation; the Orders of which Officers they are to follow and observe. They are allowed to take with them as many of their Goods as they are able to carry, and there to imbark on the Ships and Gallies which are to convey them to *Barbary*, where they shall be set on Shore without Molestation, or any Insult, either by Word or Deed, offered to their Persons or Effects: And notwithstanding all Necessaries for their Subsistence, during their Passage, shall be provided for them, yet they are at Liberty to ship whatever else Provision they think proper: With which *Ban* whosoever shall refuse to comply, but offer in any Respect to violate, shall be punished with Death.

“ II. If, after the Publication of this *Ban*, any of the *Moriscoes* shall presume to absent themselves from their Abodes, they shall be liable to be seized by any who find them, which Persons are, by Virtue of this, wholly indemnified for whatever may happen; since if any of such absenting *Moriscoes* attempt to make the least Opposition to prevent their being conducted to the nearest Magistrate, it shall be lawful for their Apprehenders to kill them.

“ III. That,

“ III. That, in case any *Morisco* shall bury, or otherwise conceal any Part of his Goods which he is not able to carry off, or shall fire, or otherwise destroy their Houses, Corn, Trees, or Gardens, they shall be punished with immediate Death by the Inhabitants of the Place where that Treachery is committed, whom we command to be the Executioners of that our Pleasure ; since it is our Will to grant all their Effects, moveable or immoveable, to the Lords whose Vassals they are.

“ IV. No *Morisco*, under Pain of Death, shall offer to remove from the Place where he happens to be at the Publication of this *Ban* ; but they shall all remain where they were at that Time, till the coming of Commissaries, who are to conduct them to the Sea-side.

“ V. That in order to secure and preserve the *Morisco* Houses, the *Ingenioes* of Sugar, the Granaries of Rice, the Aqueducts, Silk Manufactures, &c. and for the Instruction, in all those Works, of such new Inhabitants as are to come, it is our Pleasure to grant, that in every Town where there are an Hundred *Morisco* Families, Six may remain, with their Wives and Children, provided, that their Children neither are, nor ever have been married, but are still under the Tutelage of their Parents ; and the same in all Places, in Proportion to the Number of Families therein, only that Number is never to be exceeded. The Nomination of the Families which are suffered to remain, is to be left to the Discretion of the Lords of each respective Place, who are to send to Us an Account of the Persons they pitch upon. And as to the *Moriscoes*, who are to continue in Places immediately belonging to the Crown, Care will be taken to prefer the ancientest, and the best Husbandmen,

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“ bandmen, and such as are presumed to be the most inclinable to become true *Christians*.

“ VI. No *Old Christian*, Soldier, Native, or Foreigner, shall presume to offer any Ill-Treatment, either in Word or Deed, to any *Morisco*, or to make the least Attempt upon the Persons, Wives, or Goods, of the said *Moriscoes*.

“ VII. None shall offer to hide, or conceal, any of the *Moriscoes* in their Houses, or elsewhere, nor shall be in any wise accessory to their being so concealed, or to their absenting themselves, on Pain of being irremissably condemned, for Six Years, to the Gallies, and of having other Punishments inflicted on them, according to our Pleasure.

“ VIII. That the *Moriscoes* may be convinced, that our Intentions are only to banish them out of these Realms, and set them ashore, without any Injury or Molestation, on the *Barbary Coast*, we permit Ten of the *Moriscoes*, who shall imbark at the first Voyage, to return hither, in order to bring Information to the rest, how they were used in their Passage. The like Method shall be observed, every Turn, by the Commander in Chief, who shall not suffer any Soldier, Mariner, or any other Person whatever, to injure or abuse the *Moriscoes*, either in Word or Deed.

“ IX. The *Morisco* Children, Male or Female, which are under Four Years Old, whose Parents, or, if they are Orphans, Guardians, are contented that they remain behind, shall not be included in the Number of those who are to be expelled.

“ X. Tho

" X. The Children of either Sex, which are not above
 " Six Years Old, one of whose Parents is an *Old Christian*,
 " may remain, and their Mothers with them, notwith-
 " standing they are *Moriscaes*: But if the Father be a
 " *Morisco*, and the Mother an *Old Christian*, the Father
 " shall be banished, and the Children, which are under
 " that Age, shall continue with the Mother.

" XI. Such may likewise remain, who have, for a
 " considerable Time, constantly lived among the *Old Chri-*
 " *stians*, and have not, during the Space of the Two last
 " Years past, been at any of the *Morisco* Assemblies.

" XII. Those may also remain, who, with the Prelates
 " Leave, have, within that Time, received the Holy
 " *Sacrament*, and, from their respective Curates, can pro-
 " duce a Certificate of their having so done.

" XIII. Free Leave is given to the *Moriscoes*, to repair
 " to any Part of the World, not belonging to the Crown of
 " *Spain*, provided they leave their present Habitations
 " within the prefixed Time. "

V A L E N C I A.

Sept. 22. 1609.

Upon the Publication of this *Ban*, which alone regarded
 the *Valencian Moriscoes*, the Prelates, and more particu-
 larly our Archbishop, sent their Circular Letters through-
 out their respective Dioceses, injoining publick Thankf-
 givings to be offered up to Heaven, for having inspired
 the Heart of his *Catholick* Majesty, and his Council, with
 such pious and beneficial Resolutions; and strictly com-
 manding all in Ecclesiastical Orders, to assist the King's
 Officers, with their utmost Power, towards the Execution
 thereof,

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thereof, though in Matters ever so contrary to their Function.

It had been at first agreed, that all the *Morisco* Children, under Ten Years old, should remain in *Spain*, in Quality of Slaves to the Persons who took Care of them, as the Archbishop had counselled: But, upon more mature Consideration, he recommended that Affair to God with greater Fervor, and being thereupon farther inspired, he begged his Majesty's Pardon for having so advised him, and insisted, that all above Five Years of Age might be included in the *Expulsion*, as knowing, by long Experience, that none above that Age could ever be thoroughly converted. But being, after this, still farther inlightened, his Advice was, that none of them ought to stay behind their Parents, for these particular Reasons.

“ *First*, Because it would be next to an Impossibility
 “ to find Nurseries for all under that Age, of which there
 “ then were no less than upwards of Fifty Six Thou-
 “ sand in the Kingdom of *Valencia* alone; in that and
 “ all the other Parts of *Spain*, more than Forty Thou-
 “ sand *Morisco* Children having been computed to be born
 “ Yearly.

“ *Secondly*, Because it having been stipulated, That
 “ Six *Morisco* Families out of every Hundred, should be
 “ chosen to continue to look after the Manufactures, &c.
 “ it would be wholly impossible to prevent the Children
 “ from being corrupted by them.”

“ *Thirdly*, Because the *Moriscoes*, being a People ex-
 “ tremely fond of their Children, and most averse to
 “ *Christianity*, would infallibly rise up in a general Rebel-
 “ lion, if any Attempt was made to force their Children
 “ from them.”

The first Surprise and Consternation being over, several of the Chiefs of the *Moriscoes* had a private Consultation at *Valencia*, to try if any Method could be thought on, to avert that dreadful Storm. They drew up a Petition, attesting their Loyalty, offering the King a vast Sum of Money, if the *Ban* might be revoked, undertaking to build and maintain for ever a considerable Number of Gallies for his Majesty's Service; to build likewise and maintain several Forts upon the Coasts, to defend them from the Insults of the *African* Corsairs, and all other Enemies to *Spain*; engaging their Communities to redeem all the *Spaniards* who were at that Time Slaves in *Barbary*, and from thence forwards, to ransom all that should ever be taken off the Land of *Valencia* by the *Barbary-Moors*.

Notwithstanding the Greatness of these Offers, the sole Answer they could obtain, was, "That it was to no manner of Purpose for them to think of any Thing but of yielding a ready Obedience to the *Ban*, the King being immoveably determined to have it literally executed.

Immediately, upon the Publication of the *Ban*, it is affirmed, That the Roads and Fields were every where strewed with the murdered Bodies of the *Moriscoes*; some killed upon former Grudges, others by the Soldiers, whom many devout Ladies had employed to procure them *Morisco* Children; but the greater Part are said to have been plundered and killed by the *Banditti*, then very numerous in the Kingdom of *Valencia*.

The humble and reasonable Address of the *Moriscoes*, meeting with no better Success, some of the most resolute among them, were for proposing a general Insurrection,

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as their last Resource. But that being looked upon, by the wiser Heads, as wholly rash and impracticable, it was agreed, That the best Method they could take, was, To try what they could do to induce the *Morisco* Families, allowed by the *Ban* to continue in their Stations, in order to manage the Works, &c. not to accept of the *Grace* offered them.

This met with a scarce credible Success : For, whereas before, every one had been making all possible Interest, with Men in Power, to be included in that Number, now, even to a Man, they would by no Arguments be prevailed on to stay in *Spain*, resolutely avowing, That they should keep all or none, they being all determined to run the same Fortune.

The Duke of *Gandia*, whose Estate chiefly consisted in Sugar and Silk Manufactures, all managed by his *Morisco* Vassals, who were very numerous, made extraordinary Offers to the allotted Number of them to stay behind, tho' it were no longer, than some *Old Christians* could be taught to supply their Absence : The same was likewise done by the rest of the *Valencian* Nobility. But the *Moriscoes* replied, *That, notwithstanding their Repugnance to stay behind their Brethren, yet if they might be allowed Liberty of Conscience, they would remain ; without which, all Arguments would be in vain.* But when that Proposal was made to the Vice-Roy, and demanded only till such Time as the *Old Christians* should be instructed in what they were to do, they were answered, *That, upon no Consideration whatever, such a Liberty would be granted, even for an Hour.* For this Answer, the King afterwards thanked him : Not that the Vice-Roy was a Friend to the *Expulsion* ; but he knew it to be his Interest so to proceed.

Nor were the *Moriscoes* any thing more tractable when persuaded to leave their young Children behind them; and it was to little or no purpose to insinuate to them the Inconveniencies they would meet with in passing the Sea. They in general said, *That they were very sensible of all the Inconveniencies which might attend them; but they could far rather swallow that and much more, than suffer them to continue in the Power of People who had shew'd so little Humanity to their Parents.*

The first Imbarkation carried off near Thirty Thousand; who were all landed at *Oran*, a strong Sea-Port Town on the *Barbary* Coast, opposite to *Carthagen*a, then, belonging to the *Spaniards*, but taken some Years since by the *Algirines*, who still hold it. These were they who, of all the expelled *Moriscoes*, fared the best, being sent for and kindly entertained by the Viceroy of *Tremizan*, an Inland City about Fifty Miles from thence. Ten *Moriscoes* of that Number were suffered to return, with the News of their favourable Reception, in order to encourage the rest.

The Court considering, that it would be an endless Labour to transport the remaining Multitudes in only *Spanish* Vessels, caused all the Merchant Ships they could light on, to be pressed, to help them off with those Eye-Sores, the *Moriscoes*; some of whom, rather than venture themselves and Families with the *Spaniards*, hired foreign Ships. By this Means, all of that Nation of the Kingdom of *Valencia*, who were not in Arms, were transported to *Barbary* before the End of the Year 1609, amounting to about One Hundred and Forty Thousand Souls. The rest, with their Families, had found Means to retire to the Mountains *de Sugar*, the Inhabitants whereof were all of that Race, under the Conduct of *Melini Sequiera*, a gallant *Morisco*, whom they had unanimously proclaimed their King, resolving to die like Men, with Weapons in their Hands, rather

than to be carried off like Sheep for the Market, He soon got together a Body of Fifteen Thousand Fighting Men, which grew daily more numerous. But this Effort came to nought; their Army wanting experienced Officers, Arms, and Discipline, was easily routed and dispersed by the King's regular Troops, and *Melini*, being taken, was carried to *Valencia*, and there executed as a Rebel. In another Mountain, called *Muela de Cortes*, about the same Time, *Vincent Turigo* assumed likewise the Title of King of the *Moriscoes*, which Insurrection was crushed by the King's Army, who made very great Slaughter of the Rebels, and took their King Prisoner, who killed himself.

The grown-up Prisoners, taken in this Expedition, were instantly transported to *Barbary*; but many Thousands of their younger Children were sold by the Soldiers. This raised a great Debate among the Casuists concerning the Lawfulness of that Proceeding: Whereupon his Majesty issued out a Proclamation, declaring those Children not to be, legally, Slaves, and were to serve their respective Purchasers, (who were to give them a *Christian* Education) only as many Years after they had arrived at Twelve, as they were under that Age when bought. The Viceroy and the Arch-Bishop of *Valencia* had likewise a very fierce Dispute. The former, who was very much averse to the utter depopulating of that Realm, would have retained all under Fifteen, alledging, That, as they would be dispersed among *Old Catholics*, and without any of their Parents, or Relations near them, there was little Danger of their being corrupted, and would, consequently, become good *Christians*. But our zealous Prelate, not allowing any Lay-Man to be so good a Judge in such Affairs as himself, affirmed it to be an Impossibility to make a *Christian* of a *Mahometan* who had passed the Seventh Year, wrote to his *Catholick* Majesty, "That if such Numbers of those Captive Children were suffered to remain in the Kingdom, many

“ many Thousands of which were from Ten to Fifteen
 “ Years old, in a Generation or two more, they should be
 “ as much pestered with *Infidels* as ever.” The King
 having maturely weighed what was offered *Pro* and *Con*,
 took the Arch-Bishop’s Advice, and ordered, That all above
 Seven should be immediately transported to *Barbary*. This
 the Viceroy was so unwilling to have put in Execution,
 that he stifled the Order, till the King was farther consul-
 ted, saying in publick, “ That it would be an Act of
 “ far less Inhumanity to cut the Throats of those helpless
 “ Innocents, whose Parents and nearest Relations had, for
 “ the Generality, perished in the late Insurrections, than,
 “ without any to take Care of them, to leave them ex-
 “ posed on the *Barbary* Shore, as was intended.” I cannot
 learn what was the Event of this *un-christian-like*, and im-
 politick Determination.

Thus, by Captivity, Slaughter and Banishment, *Spain*
 got rid of the most compact Body of the *Moriscoes*, I mean
 those of the Kingdom of *Valencia*, who had been Vassals
 to the *Spaniards* ever since 1236; but were never molested
 for their Religion till about 1524, when the *Commons*, hav-
 ing expelled the Nobility, after a Struggle of near Four
 Years, forced them to receive Baptism, as has been else-
 where observed. It was thought, by the least *thinking* Part
 of the *Spaniards*, that a mighty Point was gained; but still
 great Numbers of that Race were dispersed all over the
Peninsula, and it was the Opinion of all zealous *Catholicks*
 there, more particularly the Clergy, that they ought to make
 clean Work.

The *Hereticks* and *Misbelievers* of *Aragon* and *Catalonia*,
 met with very much the same Treatment as their *Valencian*
 Brethren had done.— What *Moriscoes* then remained, (ex-
 cept bought Slaves, &c. Children forced from their Parents,
 and made Slaves of) were up and down in the Kingdoms

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of Old and New Castile, *Murcia, Andalusia, La Mancha,*
Estramadura, Leon, and indeed almost every where.

But before I quit *Valencia*, I must needs take Leave of our pious Arch-Bishop, who, in so particular a Manner, was a Friend to People who could not believe as he did, or at least as he would have had them. On the Sunday after the Publication of the *Ban* of the *Expulsion*, he preached a Sermon of Thanksgiving for the Ruin of his Country, at the Cathedral of *Valencia*, wherein the true Spirit of Popery appears in lively Colours. It is pretty long, abounds with Zeal, and is to be met with in *Vol. I.* of Dr. *Gedde's Tracts*, Pag. 183. I shall only give a few Lines out of it, referring the curious Reader to the Whole. He took for his Text these Words, *I would they were even cut off who trouble you*, Gal. v. 12. Among much of the like Stamp, he has these Expressions.

The Word Utinam (I would) has a great Emphasis, signifying a most anxious and fervent Desire; as if the Apostle had said, I wish I could see those who trouble you cut off and destroyed: O that God would be so gracious to me, as to let me see those who disturb and scandalize you, driven out from among you!

My Brethren; we had all need make a general Confession and I myself ought to do it in the first Place, who knowing the Heresy of those People, and seeing it with my Eyes, have lived forty Years in Peace with them.——A general Confession of the Barons, and Lords of Vassals, is likewise necessary, who, tho' when I treated with them concerning the Obstinacy of the Moriscoes, and their open Profession to the Mahometan Sect, used to tell me, That, it did not belong to them, but to the Inquisitor, or the Ordinary, to punish them for it; nevertheless it is certain, That if they had had any Zeal for the Honour of God, they would never have permitted it. A general Confessi-

on is also required at the Hands of all who have trafficked, and have had any Manner of Dealing with them : For had they any Zeal for the Honour of God, and had esteemed it more than their Profit, they would never have been their Friends, but would have abhorred, and fled from : And I beseech all of you, who know any thing of the Language of those cursed Creatures to forget it.

It is a Thing ye all know, That we have not had one fertile Year since the Moriscoes were Baptized : Whereas, now, our Years will be all Fertile ; the Land having been impoverished, made barren and poisoned by their Blasphemies and Heresies ; or with so many Sins and Abominations, as the Royal Prophet David hath it. Think not that this is nothing but a Fancy, since the Holy Scriptures do every where affirm, That, for Sins, God deprives People of Temporal Blessings.

I cannot avoid quoting what Dr. Geddes says, concerning it's Author, Vol. I. Page 215.

“ The singular Inhumanity of this Archbishop's Spirit,
 “ (says the Doctor) when he was just dropping into his
 “ Grave, (for he was some Years above Fourscore when he
 “ preached this Sermon) brings to my Mind the Conceit
 “ of a Jew, as he himself told me, of the Persons of all
 “ Inquisitors. It was, That, tho' they appeared to be Men,
 “ yet in Reality they were not so, but were Bands of Fiends,
 “ sent from Hell to assume the Shape of Men, and all that be-
 “ longed to Them, except their Bowels ; and accordingly he was
 “ positive, That no Inquisitor could possibly be saved, because,
 “ said he, They are not capable of repenting of their Injustices
 “ and Inhumanities.

I can scarce blame any who has been so unhappy as to undergo a Tryal of the Mercy of that *merciless* Tribunal, the detested *Inquisition* ; for, comparing those blood-suck-

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ing Zealots, the *Inquisitors*, to Fiends in human Shape; as was the Case of this poor *Jew*, who, it seems, had been their Prisoner for several Years at *Lisbon*; and the Doctor so far agrees with him, that a little lower he says, "I am positive, That a Mind capable of such a settled Wrath and Cruelty, as is to be found in *Inquisitors*, can have nothing of Heaven in it; and that nothing but Hell and Popery has ever yet, any where, been able to inspire Flesh and Blood with a Spirit so inhuman, merciless, and unrelenting as was the Spirit wherewith this Arch-Bishop had for many Years, persecuted the *Moriscoes*, and wherewith he triumphs over them in his Sermon, when they and their Families are under unspeakable Miseries, — But whatever extraordinary Gifts, for his having been the great Instrument of this *Expulsion*, the *Spaniards* might believe this old Persecutor to have had, they were all soon made sensible, or might have been so at least, of his not having had the Gift of Prophecy, when he did, as it were, assure them from Heaven, that a continual Fertility, and an extraordinary Increase of People, Wealth Honour and Strength, together with an uninterrupted Felicity in all their Affairs, was to be certainly the Reward *Spain* was to receive from Heaven for an Action so meritorious and well-pleasing to God, as was this general *Expulsion*: For, on the contrary, it is visible, That, ever since the Time of that *Expulsion*, *Spain* has grown daily weaker and weaker, poorer and poorer, and more and more desolate; and in all her Wars and publick Negotiations, has been much more unprosperous than she ever was in any Age before. In a Word, Is not the present Condition of that Monarchy the perfect Reverse of what the *Spaniards* were here promised by that old False-Prophet, on Purpose to encourage them to do so unwise and impolitick, as well as so unjust and inhumane a Thing? This ought to serve as a Warning to all Nations,

“ Nations, never to be *canted* into Methods, which must
 “ naturally end in their Ruin, upon any Assurances that
 “ may be given them by Knaves, or by hot-headed People,
 “ of miraculous Deliverances and Advantages on their
 “ Account. ”

Having no more to say concerning the *Aragonian Moriscoes*, they having been every one either killed, banished, or made Slaves, we are next to inquire what became of the rest of those unhappy People. The next *Ban* concerned those who still remained in *Andalusia*, *Granada*, and *Murcia*.

This *BAN* was to the following Purport.

“ **T**HAT as Sovereign Princes are in Conscience bound
 “ to exterminate out of their respective States, what-
 “ ever is therein found to be offensive to God, dangerous to
 “ the Government, or detrimental to their good and loyal
 “ Subjects ; and it having appeared by melancholly Expe-
 “ rience, That these Realms have, from Time to Time,
 “ suffered innumerable Inconveniencies, by entertaining
 “ such Numbers of *Infidels*, it seems to be more than high
 “ Time to apply a Remedy to those Evils. Now, those
 “ remaining *Moriscoes* being, indisputably, the Offspring
 “ of those *Moors*, who rebelled in the Kingdom of *Gra-*
 “ *nada*, almost a Century since ; beginning their trayterous
 “ Insurrection with martyrizing such *Priests* and other
 “ *Old Christians* as fell in their Way, and sending Invitati-
 “ ons to *Turks*, and other *misbelieving* Potentates, to come
 “ to their Assistance ; and who, in order to give them the
 “ Opportunity of repenting themselves of their wicked and
 “ enormous Practices, and of leading peaceable and lau-
 “ dable Lives, as good *Christians* ought to do (having
 “ never wanted all necessary Encouragement to induce
 “ them thereto) were removed from that Kingdom, and
 “ commodiously settled in other Patts of our Dominions.
 “ Notwithstanding all which, they have, all along, oppo-

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“ fed those wholesome Endeavours to reduce them, obsti-
 “ nately refusing to observe the Tenets of our Sacred
 “ Doctrine ; but, on the contrary, to the great Dishonour
 “ of God and His Church, have most perversely held our
 “ Faith in utter Detestation, as evidently appears by the
 “ very great Multitudes of them who have been convicted
 “ and punished by the *Holy Inquisition* : And who, besides
 “ the numberless Murders and Robberies by them com-
 “ mitted on the Persons of *Old Christians*, have more than
 “ once, after the Example of their Predecessors, privately
 “ dispatched their Deputies to *Infidels* and *Hereticks*, to
 “ crave their Aid against us ; upon which Conditions, they
 “ made them Offers of their Persons and Estates : All which
 “ treasonable Practises have never been divulged by any of
 “ them ; but so far from that, they have most carefully
 “ concealed them, and unanimously persisted in a peremptory
 “ Denial ; so, that it plainly appears, by these convincing
 “ Proofs, that they are all, to a Man, ill-affected, and
 “ hardened Enemies to God, to Us, and to the Security
 “ and Peace of these Realms.

“ All these Matters having been duly considered, toge-
 “ ther with the strict Obligation, under which we are to
 “ to procure the Advantage and Preservation of our Sub-
 “ jects, and being most desirous to comply therewith, we,
 “ with the Advice of sundry pious, learned, and discreet
 “ Persons, who are extremely zealous in promoting God’s,
 “ and our Service, have come to an absolute Determi-
 “ nation, to banish out of the Kingdoms of *Andalusia*, *Mur-*
 “ *cia*, &c. all the *New Christians*, otherwise called *Morisc-*
 “ *oes*, Men, Women and Children : It being altogether
 “ expedient, that, whenever any particular Persons, of a
 “ Community, commit any heinous or enormous Offence,
 “ the whole Society be dissolved, and that a total Extermi-
 “ nation of both Great and Small be made of those who
 “ go about to subvert the Order of good and regular Go-
 vernment,

“ vernalment, lest the Contagion spread, and become universal.

“ By these Presents, we therefore ordain and command
 “ all *New Christians*, none but actual Slaves excepted, of
 “ whatever Age, Sex, or Condition, residing within these
 “ our Realms, whether Natives or Foreigners, within
 “ Thirty Days after the Publication of these our Injunctions,
 “ to quit *Spain*, and all its Dominions, with their whole
 “ Families, which are of *Morisco* Race, absolutely forbid-
 “ ding them, or any of them, ever hereafter to presume to
 “ pass through, or even to enter any Part of our Territories:
 “ And, if after the Expiration of the said Term of Days,
 “ any of them be found within our Dominions, such Con-
 “ temners of our Ordinances shall have their Goods and
 “ Effects confiscated to our Use, and themselves shall suffer
 “ immediate Death, without any farther Process, Declara-
 “ tions, or Sentence.

“ We likewise positively prohibit all Persons, of what
 “ Quality or Degree soever, within our Jurisdiction, to
 “ harbour, receive, protect, entertain, or converse with,
 “ either in publick or private, any of the *Moriscoes*, of what
 “ Age or Sex soever; after the said Term of Days, on
 “ Penalty of Forfeiture of all their Estates, Goods, Char-
 “ tels, Honours, Dignities and Inheritances, to our Royal
 “ Treasury.

“ And, Notwithstanding we might justly and lawfully
 “ have confiscated to our own Use, all the Goods, as
 “ well moveable as immoveable, of the *Moriscoes*, as ap-
 “ purtaining to Traytors, guilty of the blackest Treasons
 “ both against God, Ourselves, and the State, yet being
 “ inclined to treat them with Clemency, it is our Pleasure,
 “ That, during the Space of Thirty Days, they have free
 “ Liberty to sell off, and dispose of, all their moveable
 “ Goods, as likewise those which move of themselves, the
 “ Product

" Product whereof they may carry away with them, pro-
 " vided it be neither in Gold, Silver, coined or uncoined,
 " Bills of Exchange, or Jewels, but only in Commodities
 " the Growth of these Realms, not prohibited, and those
 " bought of natural *Spaniards*, and of no others : And the
 " said *Moriscoes*, of either Sex, may, during the Space of
 " Thirty Days, freely dispose of themselves, and such their
 " Goods, as they think fit themselves, bartering them with
 " our Subjects for any of the above specified Commodities,
 " paying the usual Duties, and may carry off with them
 " the Goods they shall have so purchased. As for their
 " immoveable Goods we reserve them all to our own Use,
 " intending to employ the same in the Service of God and
 " the Publick, as shall be thought most expedient.

" We farther declare, That during the whole said
 " Term of Days, we take their Persons and Goods under
 " our Royal Protection, and under the publick Faith, that,
 " till the full Expiration thereof, they may uninterruptedly
 " go about their Affairs; nor shall any one presume to
 " molest them, or any of them, under the Penalties incurred
 " by the Violators of the Royal Publick Faith. These our
 " Orders we injoin all our Ministers of Justice to see strictly
 " observed and complied with, and to take Care to have
 " them made publick every where, to the End that none
 " may plead Ignorance.

Tho' by this *Ban*, the *Moriscoes* had full Liberty to retire,
 with their whole Families, to whatsoever Part of the World
 they thought fit ; yet the King, as Dr: *Geddes* affirms,
 gave private Instructions to the Marquis de *San Germain*, to
 retain all the Children, of either Sex, which were under
 Seven Years old, whose Parents, or others belonging to
 them, had freighted Bottoms in order to retire to *Barbary*,
 or any Part else, not under the Jurisdiction of the *Roman*

See :

See : Which Order being whispered Abroad, so that it came to the Ears of the *Moriscoes*, all of them who had Children under that Age, took their Passage to *Italy* or *France*, tho' few, or none of them, ever went thither ; making new Bargains with the Masters of those Vessels, when at Sea, to land them on the *African* Coast : And such as did land in *Italy*, or *France*, took the very first Opportunity, and removed to *Barbary*. As to the Permission given them, and made a Merit of, as a most undeserved Indulgence to such detestable Traytors, whose Goods and Lives were justly forfeited, I mean the Grant of disposing of their Cattle, and moveable Effects, let whatever Gloss be put upon the Matter, the *Moriscoes* reaped very little Benefit from that super-abundant Clemency of the *Spanish* Court ; for the *Spaniards* are not People to miss laying fast hold of all Advantages against such as they term *Hereticks* ; and that Grant had so many Limitations in it, that the *Catholick* Barterers for the Goods of those *Infidels* were at an unconfined Liberty to set their own Price as well on the Commodities they received as on what they gave in Exchange. Of this, among all the rest, the *Moriscoes* are still very apt to complain, as a notorious Piece of Injustice.

Nor was it the *Valencian* Nobility alone who had bestirred themselves in Behalf of their *Morisco* Vassals : Deputations and Addresses came flocking to Court from every Part of the Realm, from such of the Nobility and Gentry who had *New-Christian* Tenants ; but all to no Purpose. ' The King's Brains ' (says our Doctor) were so stunned with the Din the Bell ' of *Vililla* had made, when it, for several Days, rang of ' it self, and with the Stories he was continually plied with ' from all Quarters, of fresh and loud miraculous Calls ' from Heaven, to expel all those *Infidels*, that he was Stone- ' deaf to the loudest Remonstrances made him by the wisest ' of his Subjects.

None

None now remaining (besides Slaves, &c.) but what, for many Years since, having been expelled the Southern Maritime Parts of *Spain*, had been dispersed in the Inland Kingdoms and Provinces among *Old Christians*: But their Turn comes next. To the Surprize of all that heard of it, his *Catholick* Majesty, by a *Mandate*, bearing Date *January 2, 1610*, had granted Permission to all his *Morisco* Subjects inhabiting the Realms of *Old*, and *New Castile*, *La Mancha*, and *Estramadura*, to dispose of their Cattle and all their Moveables, and to retire into the Dominions of his Capital Enemy the King of *France*, if they had a Mind so to do. This unaccountable License was by them, and not without Grounds, looked upon as nothing less than a Snare spread for them, thereby to discover how they stood affected, and therefore they all, prudently, declined taking the offered Advantage. It was generally believed, by those who could penetrate into the *Spanish* Politicks, that had they made any Use of that Permission, they would not have come off even so well as they did, and that the Court of *Madrid* wanted only a Handle to justify those Proceedings.

But upon the little Notice taken by that Remnant of *Moriscoes* of his Majesty's *Mandate*, for several Months, on the Eleventh of *July* following, viz. 1610. came out a *Ban*, for their *Expulsion* in these Terms.

‘ **A** BOUT the Time when we proclaimed the *Expul-*
 ‘ *sion* of all the *Moriscoes* inhabiting the Kingdoms,
 ‘ and Realms of *Aragon*, *Valencia*, *Catalonia*, *Murcia*, *An-*
 ‘ *dalusia*, *Granada*, &c. for the Causes and Reasons specified
 ‘ in the several *Bans* by us published to that Effect, we
 ‘ also granted free License to all the *New Christian* Inhabi-
 ‘ tants of our Realms of *Old* and *New Castile*, *La Mancha*,
 ‘ *Estramadura*, &c. to retire from our Dominions, whither-
 ‘ soever they thought fit, or to continue in their Abodes, if
 ‘ they

they were so inclined. But upon our being positively assured, that, far from having then made any Use of that Permission, they are now in Commotion, and are selling off their Estates and Effects in order to leave our Dominions; by which it manifestly appears, that all of that Race, to a Man, are alike disaffected, Enemies to God, to Ourselves, and to the Peace of these Kingdoms; and that neither all the Endeavours which, for a long Series of Years, have been used to convert them, nor the laudable Example of our loyal *Old Christian* Subjects, have produced the desired good Effect on them; but, on the contrary, with an unaccountable Perverseness and Obstinacy, they have engaged in treasonable Practises against our Royal Crown, Person and Government, soliciting the *Turkish* Emperor, *African Moors*, and other Potentates, Enemies to Us, and our Holy Religion, promising to be assisting to them with their Lives and whole Fortunes, Now, notwithstanding all these their disloyal Proceedings, so very odious in the Sight of Heaven, have been laid before us, by Persons of singular Learning and irreproachable Probity, and by whom we have been often assured, that we were in Conscience bound to apply a speedy Remedy, and might, without the least Scruple or Hesitation, proceed against them with all the Rigour that their Treasons deserve, as having thereby legally forfeited both Life and Effects, as *Apostates*, *Hereticks*, and Traytors to God and Us; yet, being rather inclined to treat them with Clemency than Rigour, and having first recommended to God this Affair, wherein His Honour is so nearly concerned, we have, for the Security of our Realms, and of our good and loyal Subjects, together with the Advice of our Council of State, our Bench of Prelates, and other learned, zealous and prudent Persons, come to a final Resolution of totally expelling out of those our said Realms of *Old and New Castile*, *Estramadura* and *La Mancha*, all,

and

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‘ and every one of the *New Christians*, or *Moriscoes*, of
 ‘ whatsoever Age, Sex or Condition therein abiding; it
 ‘ being but just and reasonable; that when some Members
 ‘ of a Community having been proved guilty of heinous
 ‘ and detestable Crimes, the whole Society be forthwith
 ‘ utterly rooted out, the Innocent suffering with and for the
 ‘ Guilty, lest they likewise inherit the same Disposition,
 ‘ whereby the Corruption and Contagion may spread and
 ‘ become incurable.

‘ By Virtue, therefore, of these Presents, or of a Copy
 ‘ of them signed by a Notary-Publick, we absolutely ordain
 ‘ and command all and every one of the said *New-Christians*,
 ‘ inhabiting those our Realms and Dominions, both Men,
 ‘ Women, or Children, upon what Account soever they
 ‘ came to inhabit those our States, that within Sixty
 ‘ Days after the Publication of this *Ban*, they intirely quit
 ‘ *Spain*, and all its Territories, with their Sons, Daughters
 ‘ and Domesticks, and all such who any wise depend on
 ‘ them, if of the *Morisco* Race, absolutely forbidding any
 ‘ of them, ever after, to presume to attempt to abide, or
 ‘ pass thro’ any Part thereof, on Pain of immediate Death
 ‘ and Confiscation of Goods. This Command of ours,
 ‘ however, is not to be understood, as to expel from our
 ‘ Dominions such *Christians* as are married to those of that
 ‘ Race, either Husbands, Wives, or their Children, or
 ‘ such *Mahometans* who have spontaneously come to *Spain*
 ‘ in order to embrace *Christianity*, nor any of the *New*
 ‘ *Christian* Race who are professed *Friers*, *Monks*, or *Nuns*,
 ‘ nor such as were made Slaves in any of the former In-
 ‘ surrections and Rebellions.

‘ We also prohibit the *New Christians*, who are to be
 ‘ so expelled, to offer to pass thro’ the Kingdoms of *Aragon*,
 ‘ *Valencia*, &c. but to repair to the Sea-Ports of *Murcia*,
 ‘ *Andalusia*, and *Granada*, and never after, on Pain of
 ‘ Death,

‘ Death, to return into any of our Dominions. And in
 ‘ case, any of them shall be found in any Part of our
 ‘ Realms, after the Expiration of the said Term of Sixty
 ‘ Days, they shall immediately suffer Death, and have all
 ‘ their Effects confiscated, to be employed as we shall judge
 ‘ proper ; which Punishments they shall undergo, as Per-
 ‘ sons *de facto* condemned, and that without any farther
 ‘ Process, Declaration, or Sentence.

‘ And we likewise prohibit, from that Time to the
 ‘ World’s End, all Persons, of what Quality, State, or
 ‘ Condition soever, publickly or privately, directly or in-
 ‘ directly, to receive, entertain, or protect any *New Chri-*
 ‘ *stian*, of either Sex, of any Age, or Degree, on Pain of
 ‘ forfeiting to our Royal Treasury, all their Goods, Estates,
 ‘ Inheritances, &c. And notwithstanding we might, just-
 ‘ ly, lawfully, and equitably, have seized on and applied
 ‘ to our own Use, the whole Substance of the *Moriscoes*,
 ‘ as the Effects of Traytors both to God and Us, yet be-
 ‘ ing disposed to treat them with Clemency, we graciously
 ‘ permit them, during the whole Term of the said Sixty
 ‘ Days, to sell off and dispose of all their moveable
 ‘ Goods and Chattles, and to carry away with them the Pro-
 ‘ duce thereof, provided it be not in Gold or Silver, whe-
 ‘ ther stamped or otherwise, nor in Jewels, or Bills of Ex-
 ‘ change, but in unprohibited Commodities, and the Pro-
 ‘ ducts of these Realms, and those bought of natural
 ‘ *Spaniards*, and of none others : As for their real Estates,
 ‘ we declare them forfeited to our Treasury, to be em-
 ‘ ployed in the Service of God and the Common-Wealth,
 ‘ as Ourselves shall please to direct. We, moreover, de-
 ‘ clare, That we, during the said Term, take and receive
 ‘ them under our Royal Protection and Security, promising
 ‘ to protect, secure and defend them and their Effects, that
 ‘ they may safely and undisturbedly proceed in selling off
 ‘ and exchanging their Goods, during the above specified
 ‘ Term

‘ Term of Days, forbidding any of our Subjects to offer to
 ‘ injure or molest them, either in Person or Effects, on
 ‘ Pain of incurring the Penalties due to such as violate the
 ‘ Publick Faith.

‘ We farther grant License and Power to the said *New*
 ‘ *Christians* to transport out of our Realms, either by
 ‘ Land or Sea, what Commodities they shall have so pur-
 ‘ chased, paying the usual Duties: And notwithstanding
 ‘ it is contrary to the established Laws of these Kingdoms
 ‘ to export Gold, Silver, or Jewels, yet we grant to the
 ‘ *Morescoes* that License, provided it be all duly registered,
 ‘ and one Moiety thereof be paid into our Royal Trea-
 ‘ sury at the Port where they shall imbarck, as many of
 ‘ the before expelled *New Christians* have already done.

‘ We also command all Magistrates, Justices, and Com-
 ‘ manders of our Gallies and Galleons, to take particular
 ‘ Care that every individual Article herein specified be
 ‘ punctually and regularly performed and observed, and
 ‘ to lend all necessary Aid and Assistance towards the due
 ‘ and speedy Execution thereof. And it likewise is our
 ‘ Pleasure, That this our *Mandate*, with every Particular
 ‘ therein contained, be made publick by the Voice of a
 ‘ Cryer, to the End that none may pretend Ignorance.’

This Ban carried off the Remnant of *Moriscoes*, leaving
Spain, (but ill-peopled at the best) little better than a Wil-
 derness, in Comparison to *France*, or other populous Na-
 tions. Of the pernicious Consequences of these *Expulsions*,
 the following Extract of a *Memorial*, presented to King
Philip III. about Eight Years after, is a sufficient Demon-
 stration.

‘ The

‘ The Depopulation of *Spain*, is at present much greater
 ‘ than ever was seen or heard of before, in the Reigns
 ‘ of any of your Majesty’s Progenitors ; it being, in
 ‘ Truth, so great at this Time, that if God does not
 ‘ provide such a Remedy for us, as we may expect from
 ‘ your Majesty’s Piety and Wisdom, the *Spanish* Monarchy
 ‘ is hastening to its total Destruction ; nothing being more
 ‘ visible, than that it is just on the Point of *falling to Pieces* ;
 ‘ its Habitations being every where in Ruins, without any
 ‘ to re-build them, and its Towns and Villages lying like
 ‘ so many Desarts.’

I shall close up this, with the Reasons which the judicious
 Dr. *Geddes* assigns, for the strict and obstinate Adherence
 of the *Moriscoes* to *Mahometism*.

I.

‘ The greatest Part of them having, from their being first
 ‘ conquered till their final Expulsion, lived in great Num-
 ‘ bers together, not only whole Villages, but some Towns
 ‘ and Countries having had few Inhabitants in them, but
 ‘ what were of that Race ; and by their Cohabitation,
 ‘ they very much encouraged, and confirmed each other
 ‘ in their *Infidelity*, and were much safer from the *Inquisi-*
 ‘ *tion* than they would otherwise have been.

II.

‘ Their continual Use of the *Arabick* Tongue, and no
 ‘ other ; which was the Case of most of the Women, and
 ‘ all the Children : And as this was a very great Hinde-
 ‘ rance to their being instructed in *Christianity*, few of
 ‘ their *Curates*, or of the *Missionaries* sent among them un-
 ‘ derstanding much of that Language, so their own using

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‘ it, still kept up in their Memories that they were the same
 ‘ People with the *Moors*, whose Language that was, and the
 ‘ Book of whose Law is written therein.

III.

‘ Their living at so small a Distance from the *African*
 ‘ Coast, few Weeks passed without their hearing some
 ‘ thing or other of the *Barbary Moors*, and of their Af-
 ‘ fairs. And as none of the *Moriscoes* were ignorant of
 ‘ Spain’s having been once conquered by those People,
 ‘ whose Descendants they were, and upon which they high-
 ‘ ly valued themselves, so it is not unlikely, that they
 ‘ might, after the Example of all conquered Nations,
 ‘ which are not become one People with their Conquer-
 ‘ ors, still feed themselves with Hopes, derived from vain
 ‘ Prophecies, or idle traditional Stories, of, by some Means
 ‘ or other, once more seeing the *Moors* Masters of
 ‘ Spain.

IV.

‘ The ridiculous and proud Distinction of *Old* and *New*
 ‘ *Christians*, so carefully kept up by the *Spaniards*, and their
 ‘ Partiality towards those whom they termed *New Christians*,
 ‘ who were absolutely excluded from all Offices and Bene-
 ‘ fices in Church or State; whereby the Spirits of the *Mo-*
 ‘ *riscoes* were exasperated both against *Christians* and *Christi-*
 ‘ *anity*, and the Remembrance of their being of *Moorish*
 ‘ Extraction was more kept alive than, probably, it would
 ‘ otherwise have been; and this may be looked upon
 ‘ as the chief Root of their Obstinacy in *Mahometism*.

V. ‘ The

V.

‘ The Regard and Adoration which the *Spaniards* pay to
‘ *Images*, for which both *Mahometans* and *Jews* have an in-
‘ vincible Aversion’.

In my Opinion the Doctor has judged with great
Nicety : But by what I could ever discover from con-
versing with the Descendants of those Exiles, I conclude
the Two last Articles to have been what stuck most in
their Throats, especially *Image-Worship*.

I have, very often, heard *Moriscoes*, Men of good
Sense, avow, That, had the *Spaniards* been *Protestants*
like us, it is more than probable, that all, or at least a
considerable Part of their Ancestors, would have cordially
embraced *Christianity* ; tho’ the less knowing among them
can scarce reconcile themselves to our Pictures, as fancy-
ing them to be Objects of Devotion. But certainly, *Ma-
hometans* and *Jews* are most intractable Creatures to be
brought into an *Image-Worshipping* Religion. Shall *Mortals*,
say they, *impiously* presume to imitate the incomprehensible Works
of the Almighty Creator ! Can they make even a single Leaf of
Grass to sprout without his Omnipotency ? Execrable Impiety !
The most zealous of them cannot, with any Patience,
look on the Representation of any Living Creature, much
less of Human Species ; nay, even when they see Trees,
Flowers, or the like painted, they are ready to ask, *Can
you make those in Nature ?* Tho’, at the same Time, they
are assured that no Kind of Adoration is paid to them !
Most of them now begin to know, that we are no *Image-
Worshippers* ; yet, as I observed, many are shocked at our
Paintings. But the Detestation and Horror which they all
express at seeing a full-grown, pious *Catholick*, on his bare
Knees, with up-lifted Hands and Eyes, most devoutly

pouring forth his Soul in fervent Prayer, and often with Torrents of scalding Tears, bearing their Breasts, and all this before a Stock or a Stone, perhaps of their own Carving, is such as I want Words to describe: Yet all Worships, how ridiculous, how hateful soever they appear in their Eyes, are tolerated, nay protected, throughout the large *Mahometan* Dominions. A notable Instance, to seek no farther, of the Detestation in which the *Mussulmans* hold the contemptible Bigotry and Stupidity of the *Romanists*, in that one Particular of making, and then adoring Similitudes, is evidently apparent in what passed between a *Turkish* Embassador, and a famous Painter. I am sorry I have forgot their Names, and the Year when it occurred; but, as I was told it by a *Turk* of no small Fashion, the Passage was this.

That Minister being at the *Imperial* Court, a very celebrated Artist in that Faculty had newly finished a fine Piece of *Il Padre Eterno*, meaning, *The first Person of the Trinity*, which he intitled *The Eternal Father*. The Size was considerably larger than that of any of the Men in these Ages, the Performance, in the Opinion of the best Judges, most exquisite, and the *Altar* over which it was placed, resorted to by incredible Shoals of People, of every Degree, and from all Parts. The Embassador among the rest, went to see it, seemed to be extremely taken with the Performance, and gave Orders that the Artist should attend him at his Palace; he having an advantageous *Jobb* for him. When the Painter waited on his Excellency, he was instantly introduced, and was thus accosted by the *Mussulman*.

Sir, ' You have an excellent Hand: Your Pencil is inimitable. If you are at Leisure, I would fain employ it about a Piece of Work for which you shall make your own Terms. Next to God, and the Ottoman Emperor, my Sovereign, I owe

‘ owe the greatest Part of my Fortune to my Grand Father, and
 ‘ consequently his Memory is very dear to me. Exert your Art,
 ‘ and give me his exact Resemblance, and you shall find me
 ‘ both generous and grateful.’ My Lord, returned the Artift,
 ‘ Your Excellency may send the Copy, from whence I am to take
 ‘ it, to my House, as soon as ever you please, and I will do my
 ‘ utmost Endeavour to give you Satisfaction.’ ‘ Copy! cry’d
 ‘ the Turk, in a Fury; Be gone Wretch! Vanish, presumptu-
 ‘ ous Infidel, from my Sight, this Moment, lest I instantly
 ‘ send thy impious, reaking Soul to Hell, with all its mon-
 ‘ strous Load of Sin, to draw the Devil from the Original!
 ‘ Copy! What Copy hadst thou, when thou audaciously didst
 ‘ presume to represent thy Maker, who has no Likeness? Avoid
 ‘ my Presence, insolent Slave! Be gone!’ And, as the Person
 who told me the Story added, it was well for him he
 got off so.

It is none of my Business to discant; let every Reader
 judge as he pleases; nor shall I go about to give my own
 private Sentiments concerning the Difference, or Distincti-
 on that, by Dint of rational Argument, may be made be-
 tween *Image-Worship*, *Picture-Worship*, or the like, and
 downright *Idolatry*: I shall only close up this Treatise with
 the Words of a Person to whose judicious Remarks I have
 so often been obliged to have Recourse; I mean Dr.
 Geddes: In Vol. I. Pag. 219. he says thus.

‘ Considering how stupid and dead a *Worship Idolatry*
 ‘ is in itself, how it should be able, among *Christians*, as
 ‘ well as *Heathens*, always to inspire those who are devor-
 ‘ ed to it, with a Rage and Fury against all its Enemies,
 ‘ greater than is any where else to be met with, is a
 ‘ Thing not easy to be accounted for. The only Cause
 ‘ of it, that I can think of, is, the Things worshipped by
 ‘ *Idolaters*, being as subject to be defaced, or any other-
 ‘ wise abused, as are the other Things of the same Na-

' ture ; for which Reason, they who adore nothing that
 ' is subject to such Accidents, cannot in the Way of
 ' their Worship, meet with any Thing that is so pro-
 ' voking, or that can raise a Fury in them to that De-
 ' gree as the abusing an *Image*, or a *Relick*, intrages
 ' those who adore them. Of this the *Inquisition* and the
 ' *Flyers* have long been sensible ; who, whenever they
 ' had a Mind to have either *Jews*, *Mahometans*, *Albigen-*
 ' *ses*, or any other of the Enemies of *Image-Worship*,
 ' massacred, which they have always desired, as often
 ' as it could be done with Safety, never failed to raise,
 ' and, confidently, to set about a Story of their having,
 ' to express their inward Contempt for *Images*, or *Relicks*,
 ' or for a *Consecrated Host*, put one, or more of them to
 ' some vile Use ; which Report being believed, no
 ' Death, by the enraged Adorers of those *Creatures*, was
 ' thought to be bad enough for the Authors of such Pro-
 ' fanations, or for all who were of the same Principles
 ' in Worship : For could the idolatrous *Ephesians*, if they
 ' had been told by *Demetrius*, and his Fellow-Craftsmen,
 ' that the *Apostle* had a Design to have set the City on Fire,
 ' have been thrown into a fiercer Rage than they were in,
 ' upon their having been told by them, of his having
 ' spoke some Words to the Disgrace of the *Image of Diana*,
 ' which they worshipped with a most profound Venerati-
 ' tion ? So that, 'till such Time as *Idols*, *Images*, *Relicks*,
 ' or any other *bodily Creature* that is worshipped, are able
 ' to defend themselves from all *Insults*, or to punish those
 ' who have offered them any *Injury*, their Worship-
 ' pers will think themselves bound to do it for them, and
 ' that with a Rage proportionable to the Veneration in
 ' which they hold them.'

It is my Opinion, then, that Persecution will scarce
 ever cease, except it shall please God to enlighten the
 Eyes of all those whom their *Holy Mother Church* keeps
 in

that abject Slavery, as He has graciously vouchsafed to do to the Generality of the Inhabitants of these far happier Realms.

*O fortunati nimium, Bona si sua nōrint,
Britanni !*



*EXTRACTS from a MANUSCRIPT
mentioned in Page 295, & seq.*

P R E A M B L E.



ANSWERABLE to the received Maxim,
A Loser should never be debarred from speaking.
It is very probable that this Moor, and his whole Family, were ruined thro' an Excess of *Romish Zeal*. As I have, to my best Remembrance, never met with any Writer who has spoken more to the Purpose, or in sharper Terms, than he ; and as I fancy all Haters of Idolatry, Hypocrisy, Superstition, Bigotry and Persecution, have much the same Sentiments, at least in some, nay, many Particulars, I insert Part of what I have extracted from the Performance of this Author. He first addresses himself to the *Inquisitors*, in particular, and seems to do it very feelingly. His Invectives are smart, I think ; perhaps some may say too virulent, even to Scurrility : But I am apt to believe, that if any of the Sticklers for the *Inquisition* had but once tasted of its Clemency, they would have been extremely out of Conceit with that *Holy Tribunal*. For my Part, God be praised, I never did : But, if I know my own Mind, by the Idea I

have of it, had I ever been in the Clutches of those *pious Fathers*, the *Inquisitors*, and they had left me in any Condition to do it, I am persuaded, I should have sung much to the same Tune. Whether our *Morisco* suffered personally in that Court, he does not any where inform us: But, that some of his Relations, or at least, of his Acquaintance, did, is more than barely probable; he could scarce else have known so many of their *Anti-Christian Maxims*. He is now got safe to *Algiers*, where he may *speak* his Sentiments with Impunity; and *speak* he does, with a Vengeance; and bold Truths, or I am mistaken.

‘ Monsters of Men! says he, Can any Thing, on this
 ‘ side Hell it self, equalize, stand in Competition with, or
 ‘ even, in any wise, approach the Inhumanity, the Hypo-
 ‘ crisy, and the monstrous Injustice of your *Infernal Court*,
 ‘ to which you so plausibly, and, at the same Time, so im-
 ‘ piously give the specious Appellation of the *Holy Office*?
 ‘ Unprecedented Blasphemy! Were not your Avarice,
 ‘ and Thirst for Blood insatiable; were your Hearts formed
 ‘ of any other Matter than impenetrable Steel; and were
 ‘ not your Eyes close shut up, your Ears absolutely deaf,
 ‘ and the whole Composition of both your Souls and Bodies
 ‘ intirely dejected of all Grace and Humanity, your own
 ‘ Reason must needs dictate to you, That the All-seeing
 ‘ *Creator*, tho’ you endeavour to conceal it from the Eyes of the
 ‘ World, cannot, without the utmost Indignation, from the
 ‘ Altitudes of the glorious Throne of His Immensity, behold
 ‘ the far worse than *Wolfish* Devastations you daily make
 ‘ of His *Creatures*, the least Particle of whose Bodies you
 ‘ are not able to *create*; tho’ your sacrilegious Priests, &c.
 ‘ (O Impiety, not to be recalled to Memory without Horror
 ‘ and Shuddering!) most audaciously pretend, after their
 ‘ having muttered a few Words, to *re-create*, out of a con-
 ‘ temptible *Bit of Dough*, the beatified *Isa*, whom you, they,
 ‘ and all of you, call *God’s only Son*; shameless, detested
 Wretches!

‘ Wretches ! But, upon this Horror-inspiring Subject, I
‘ have more to observe in another Place. ’

‘ Were not, as an notable Instance of your unparalleled
‘ Insolence, your Fore-heads armed with a treble Brass
‘ you could never, as without Shame you do, brand us
‘ with the opprobrious, infamous Epithets of *Barbarians*,
‘ cruel, merciless *Barbarians* ! Have we ever set you these
‘ Examples ? Much Blood, perhaps, has, often is, and
‘ may probably again be, shed by *Mussulman* Steel. Some
‘ of our Potentates, Princes and Rulers, have been, are, and
‘ it is likely may be sanguinary : But you can never pro-
‘ duce, among us, any blood-thirsty, formal Tribunal, on
‘ Account of different Persuasions in Points of Faith, that
‘ any wise approaches your execrable *Inquisition*. Our
‘ Arms, it is true, are ever open to receive all who are
‘ disposed to embrace our Religion ; but we are not allowed
‘ by our Sacred *Alcoran* to tyrannize over Consciences.
‘ Our *Profelytes* have all imaginable Encouragement, and
‘ have no sooner professed God’s *Unity*, and His Apostle’s
‘ *Mission*, but they become one of us, without Reserve ;
‘ taking to Wife our Daughters, and being employed in
‘ Posts of Trust, Honour and Profit ; we contenting our
‘ selves with only obliging them to wear our Habit, and to
‘ seem *True Believers* in outward Appearance, without ever
‘ offering to examine their Consciences, provided they do
‘ not openly revile, or profane, our Religion : If they do
‘ that, we indeed punish them as they deserve ; since their
‘ Conversation was voluntarily, and not by Compulsion ;
‘ not, but we have Reason to believe the greatest Part of
‘ them are as unbelieving as those who begot them. Now,
‘ how very different are your ungenerous Methods from
‘ these, let the World judge. You, not contenting yourselves
‘ with forcing People, by the most illegal and most inhu-
‘ mane Means in the World, to profess what their own
‘ Reason will never suffer them to believe, are so far from
‘ giving

' giving them any Encouragement to reconcile their Dis-
 ' gestion to the nauseous Drench you so tyrannically urge
 ' down their Throats, that you trace Pedigrees even up to
 ' the Tenth Progenitor ; in which, if your Heralds can
 ' find a Drop of *New-Christian* Blood, the Candidate for
 ' any profitable Employ is imperiously and superstitiously
 ' told, *Ay vil Sangre en la Casta, There is base Blood in the*
 ' *Stock* : And yet, if your Heralds were to advance a Gene-
 ' ration or two higher, into your so-much-boasted *Old*
 ' *Christian* Families, a strange Mixture of Blood must, un-
 ' avoidably, be found in a Country so often prostituted to
 ' its Conquerors as yours has been. You cannot, sure, have
 ' forgot, that it is not very long since, the best of your No-
 ' bility valued themselves upon having a Favourite Female
 ' Relation in the Palace of a potent *Moorish* Lord, and were
 ' glad, thro' her Means, to be protected from Insults : But
 ' now the Case is altered ; the *Moorish* Blood is become
 ' *base*. *Base* indeed, since it has so *basely* degenerated from
 ' its ancient Glory ! When your cringing Fore-Fathers, like
 ' humble Supplicants, prostrated their Faces before our gallant
 ' *Asiatick* Victors, with the same Reverence as you their
 ' Offspring now do to an *Idol*, then was the Blood *noble* ; at
 ' least no *Spaniard* durst call it otherwise : But now you
 ' are curious about Genealogies ; tho', as you well know,
 ' Time has been, when the very best of you would have
 ' been proud of being, even spuriously, descended from the
 ' Blood you now insolently contemn. But to have done
 ' with old Stories. We are not ignorant that the Source of
 ' all our present Wretchedness was no other than the same
 ' Vices which dethroned the Devil from a State of inex-
 ' pressible Bliss to the Mansions of endless Misery ; ac-
 ' cursed Pride and Ambition ! And it is too visibly apparent,
 ' in the Eye of the Sun, that you are swayed, not only by
 ' the same damning Sins, which caused our Ruin, but by
 ' an innate, and insatiable Thirst after Blood, and the
 ' honest Acquisitions of the Innocent. You plead, it is

‘ true

' true, a Zeal for God's Church : But alas ! if yours is
 ' God's, which is the Devil's ? God is all Justice, Mercy
 ' and Bounty : How well you, who have the Presumption
 ' to term Yourselfes His *Ministers*, come up to that Cha-
 ' racter, your Actions demonstrate. You call us, I say,
 ' cruel : Why, it is true, Justice is too often wrested by
 ' Men of Power among us : Malefactors are rigorously
 ' chastised : Persons who are suspected to have embezzled
 ' the Publick Revenue are frequently tortured, and that to
 ' Excess ; nay, even Women, to force them to discover
 ' where their Husbands have concealed their ill gotten
 ' Wealth. No good *Mussulman* can approve of such Bar-
 ' barities, as immoderate Bastonading, the putting burn-
 ' ing Helmets on Peoples Heads, hanging Women up by
 ' their Breasts upon Hooks, pressing their Breasts by shut-
 ' ting a Chest down upon them, tearing their Flesh from
 ' the Bone with red-hot Pincers, nor even of that ridiculous
 ' Punishment of making them put on a large Pair of Mens
 ' Breeches, with a Cat therein, which, being frightened
 ' by whipping, scratches their Limbs ; or any of the like
 ' Cruelties ; yet, they are practised by those who call them-
 ' selves *Mussulmans*, tho' unworthy of the Name : And all
 ' thro' Avarice ; but never on Account of Religion. If in
 ' the holy Fast of *Ramadam*, one professing *Islamism* is
 ' convicted of having, directly contrary to our Law, drank
 ' any Wine, Brandy, or the like, whether a New, or an
 ' Old *Mussulman*, he is commonly either burned, buried
 ' alive, or has melting Lead poured down his Throat ; yet,
 ' generally speaking, more Favour is shown to the first than
 ' to the latter : We consider them as tender Plants which
 ' ought to be tenderly used ; and as to the rest, we always
 ' let them do as they will, without teasing them to tell
 ' us whether they are true *Mussulmans*, or Counterfeits.
 ' How many Armies of valiant *Mussulmans*, how many
 ' opulent Cities, and populous Towns obsequiously submit
 ' to a *Renegado* of no long standing, whose Teeth are not yet
 ' cleansed

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' *cleansed from Swine's-Flesh.* If, perhaps, a few Reflecti-
 ' ons may now and then be cast on themselves, by the un-
 ' thinking Part of the *Old Mussulmans*, there is never the
 ' least Distinction made between their Children and those
 ' who have not a single Drop of *Christian* Blood in their
 ' Veins. We are not, indeed, so favourable to our *Jewish*
 ' *Profelytes*, or their Offspring, the Meanest of us not caring
 ' for their Alliance, esteeming them as a vile Race of Peo-
 ' ple; yet they are not oppressed. Now, what is the lofty
 ' *Spaniards* Procedure in these Cases? Why, if a *Morisco*,
 ' a Man of the most irreproachable Probity, whose An-
 ' cestor, more than Two Hundred Years since, was a pro-
 ' fessed *Moor*, and wore a *Turbant*, sues for a small Employ
 ' of a Hundred *Dollars* Income, a beggarly, base-born
 ' Varlet will snuff up his Nose, shrug his Shoulders, and
 ' cry, *Es de mala Raga: Que! no ay Christianos Viejos?*
 ' *He is of a bad Race: What! Are there no Old-Christians?*
 ' Great Encouragement, indeed, for *New-Christians!* But
 ' even all this would have been borne with by the passive
 ' *Moriscoes*. We would have gladly satisfied ourselves with
 ' paying our Tribute to the Lordly *Spaniard*, and have
 ' patiently remained his humble Vassals, had he but conde-
 ' scended to let us alone in that our submissive State. But
 ' to whom do I talk! The *Holy Mother Church* says we are
 ' *Hereticks*, and as such *her pious Ministers* are resolutely
 ' bent to persecute us. Alas! It little availed any of us,
 ' even those who artfully endeavoured to persuade *her* that
 ' they implicitly believed every individual Point of *her*
 ' Doctrine, nay, seemed enamoured of *her* despicable, ri-
 ' diculous Pageantry. We must not quietly enjoy the
 ' Fruits of our Industry. No! No! In outward Appearance
 ' we are *Christians*, *she* says, as not daring to say other-
 ' wise; but, inspired with the Spirit of Divination, *she*
 ' will not allow the Heart to be *Orthodox*, and *her* faithful
 ' Servants, the *Inquisitors*, have never-failing Methods of

' diving

' diving into Secrets, and their trusty *Familiars* are nume-
 ' rous, vigilant to pry into tainted Hearts, and zealous to
 ' seize suspected Persons. This vile Calling, which in all
 ' Parts of the World, Men of any Notion of Honour would
 ' abominate, is, thro' the surprizing Influence you have over
 ' Peoples Minds, eagerly sought after even by the greatest of
 ' your Nobility; which yet they carefully conceal from each
 ' other, merely, with the base View of intraping the Un-
 ' cautious, even of their nearest and dearest Relations, and
 ' most intimate Friends, as, you know, they must do, even
 ' to their Parents, Wives, and Children, under Penalty of
 ' experiencing your Mercy in this Life, and inevitable
 ' Damnation in the next, as you take Care to bellow in their
 ' Ears. Incredible Infatuation! Slavery by Option! But,
 ' the Persons of your abject Ministers, the *Familiars*, are
 ' sacred; your *pious Court* taking Cognizance of every
 ' Affront offered them; and to insult a *Familiar* is down-
 ' right *Heresy*, and as such punished, after your *merciful*
 ' Manner; whereas, none dare take the least Notice of their
 ' Enormities, and of the Insults which many of the worse
 ' sort of them offer to People of all Degrees, with most
 ' insufferable Insolence; in all which you not only protect,
 ' but even countenance and encourage them, as is too
 ' well known: But these are Wretches who, instead of
 ' endeavouring to conceal their infamous Calling, as the
 ' less abandoned sedulously do, take a Pride, (tho' they are
 ' conscious of their being detested) in being dreaded by all
 ' they come near. Such, indeed, move in their own natural
 ' Sphere: But is not this a laudable Vocation for Noblemen,
 ' who enjoy vast Possessions, and value themselves on the
 ' Purity of their Blood! But to what a Pitch of erroneous
 ' Judging cannot a mistaken Zeal hurry those who forget
 ' the Golden Rule of *Doing as they would be done unto!* And
 ' surely nothing but mere Necessity could prevail with Men
 ' of a liberal Education, rational Sense, and common Hu-
 ' manity, to debase themselves to such a Degree of Infamy
 ' as

' as to wear your accursed Badge ! And except it be the ill-
 ' natured Pleasure of thinking themselves secure, while
 ' others are in hourly Danger of the worst of Misfortunes,
 ' which is that of falling into your relentless Tallons, I can-
 ' not account for the Motives which can induce any, more
 ' especially Noblemen, to be fond of an Employ even baser
 ' than that of the Hangman, who only executes the Law
 ' but never acts the Spy, or Informer, as every *Familiar*
 ' is bound by sacred Oath to do, and to betray the very
 ' Person with whom, as a dear and most welcome Guest,
 ' he has but a few Moments before been dipping his Fingers
 ' in his hospitable Dish ; and, which makes the Villany still
 ' blacker, has, perhaps, perfidiously drawn him in to let
 ' slip some inconsiderate Expressions, by having himself utter'd
 ' others many Degrees worse : For you cannot deny but that
 ' whenever a *Familiar*, or any other of your infernal Crew
 ' of Blood-suckers, have chanced to be informed against
 ' for *Heretical*, nay, even *Blasphemous* Words, they are never
 ' meddled with, but boldly plead your Authority for all they
 ' say, as being with the Design to bring *Grist* to your insa-
 ' triable and indefatigable *Mill*. But if they are once
 ' known to have whispered but the least Item of your pious
 ' Proceedings, or to have conveyed Intelligence either to or
 ' from any of the unhappy Wretches in your *terrestrial Hell*,
 ' or to have been privy to the Escape of such as your blood-
 ' thirsty Eyes were fixed upon ; for Crimes of such an unpar-
 ' donable Nature, indeed, they assuredly feel the Weight of
 ' your Displeasure, and they are never heard of more : All
 ' other Perfidies they may practise with Impunity ; and are
 ' the only Persons who enjoy such a Privilege wheresoever
 ' the Jurisdiction of the *Holy Office* reaches. Our *Teachers*
 ' may tell us what they will, of the Devil and his Wiles to
 ' betray Mankind ; but I defy them all to Instance any
 ' of his Works which exceed the vile Part you are daily
 ' acting in that your detestable Function. The false *Judas*,
 ' whose Memory you pretend to abominate, as it really
 ' merits

'merits to be, and against whom you are all so vehement
'in your Execrations, was a far honefter Man than the
'very beft of you; for he repented of his Sin and hanged
'himself: Now, I would fain know what *Inquifitor* ever
'acknowledged himself for any other than the true Patern
'of *Catholick* Zeal, Moderation, Equity and Clemency!

'How long, O Thou supreme Mover and Ruler of the
'immense Vastnefs of thofe fuperior and thefe inferior Orbs,
'wilt Thou patiently look on fuch Impieties, and fuffer the
'prefumptuous, daring Perpetrators of the deepeft of Vil-
'lanies, to triumph in Crimes which even want a Name,
'and to enumerate which an Ocean of Ink would not fuf-
'fice! No lefs incomprehenfible, than are all the reft of Thy
'incomprehenfible Works, is this Thy wonderful Patience
'towards thefe idolatrous and audacious Mifcreants! Do
'they not, O Lord! when they have reduced an innocent,
'and once flourishing Family to Defolation, Ruin and
'unfpeakable Mifery, after having kept the Head and Prop
'thereof in a Confinement more terrible than even Death
'it felf, and made him undergo the Tortures of the Dam-
'ned for Years, do not, O All-feeing Creator! thefe
'abominable Hypocrites, audaciously make an impious
'Ufe of Thy Sacred Name, when, delivering their unfor-
'tunate Convict, to be burned, or rather roasted alive,
'to thofe who they well know dare do no otherwife, intreat
'them, for the Sake of Him who made the Heavens and
'the Earths, to be merciful to the poor Sinner, and not to
'spill a Drop of his Blood! Can any Thing equalize
'this? O ye Fiends in human Form! Or is there on the
'Surface of this Globe any Slavery which can come up to
'that, under which whole Nations of gallant, tho' blind, de-
'luded People have fuffered themfelves to be brought by
'your more than Diabolical Infnuations, and wherein you
'force them to continue with a more than Spaniel-like
'Fawning and moft abject Fondnefs?

'Rouze

' Rouze up your selves, for Shame, ye generous Natives
 ' of that noble Continent, for such among you sure there
 ' are, as late Examples have sufficiently convinced the
 ' World, when several of your wisest and most learned
 ' Teachers magnanimously expired in the Flames, asserting
 ' the Truth of the primitive and uncorrupted Doctrine of
 ' the Blessed and Ever-glorious *Isa* (*Jesus*) in its native
 ' Purity ! Awake from your lethargick Stupidity, open your
 ' Eyes, and shake off from your fretted Ankles those inglo-
 ' rious Chains, by which a few pampered, effeminate, and
 ' despicable Leachers have so long confined you ! Let at least
 ' your Thoughts be free ! Consider, ye Relicks of the war-
 ' like *Goths*, who were not to be conquered but by our
 ' invincible Ancestors, (I say invincible, for so they cer-
 ' tainly were till they hastened on their Ruin by civil Jarrs)
 ' consider, I exhort ye, that the Belief which those impe-
 ' rious Harpies, your Wolfish Pastors, forcibly urge down
 ' your too credulous Throats, is very remote from the Do-
 ' cuments left your Fore-Fathers by the immaculate *Isa* !
 ' I go not about to persuade you to embrace what is in-
 ' cluded in that Fountain, that Source of all Truth, our
 ' Veneration-worthy *Alcoran* : No, that would soon follow
 ' of Course, could you be once brought to adhere to the
 ' real Dictates of your own upright Prophet, which our
 ' blessed Apostle only purged from a few Errors, which had
 ' been introduced by ill-designing, selfish Men, like those
 ' under whose ferine Tyranny you now groan. It is ama-
 ' zing that you should not perceive, that their Palates thirst
 ' after your Blood : But for your Wealth, to support them
 ' in their Pomp, their Luxury, their unbounded Pride and
 ' Ambition, they most voraciously gape, they rage, they scorch,
 ' they burn ; Rest assured, that if ever they molest the Indigent,
 ' and the Miserable, it is purely to gratify the innate Cruel-
 ' ty, and as a Cloak, or Sanction, to palliate their other
 ' more advantageous Depredations, when, with infernal
 ' Fury,

' Fury, they cram their Coffers with the Spoil of opulen-
 ' Families, and, with relentless Hearts, are deaf to the Sobs
 ' and Groans of the redressless Widow and Orphans, whom
 ' their Rapine and Barbarity have involved in the last Ex-
 ' tremity of Wretchedness ! Can you bring one Instance of
 ' an *Inquisitor's*, in such a Case, having once relieved a
 ' perishing Family with a single Morsel of Bread ? If any
 ' of you can, I will then retract every Syllable of all I
 ' already have, and am still about to lay to their Charge !
 ' No ! deluded *Spaniards*, &c. ! The so-much-talked-of
 ' Clemency of your *Holy Office*, is never known to extend
 ' to the *perishable* Body ; but much Noise is made of its
 ' Fatherly Care of the *immortal, unperishable* Part ! But, if
 ' you were not all of you much blinder than is an Owl in a
 ' Summer's Day at Noon, it would be an easy Matter for
 ' you to discern that *Christian Zeal*, tho' it cloaks all, is the
 ' least stimulative Spring by which their *Heavenly Machine*
 ' is agitated ! But, were your Eyes less beclouded, or, at
 ' least, was your Resolution greater, or, indeed, rather,
 ' were you but unanimous, and not terrified with a Panick
 ' Fear, lest the very Walls should have Ears, and every Per-
 ' son you converse with a prove *Familiar*, or one, who, to in-
 ' gratiate himself with an *Inquisitor*, would ruin his Father,
 ' or Brother, and by Consequence their whole Families ;
 ' was it otherwise with you, I say, never-enough-to-be-
 ' pitied *Spaniards* ! what would become of the most de-
 ' spotick Tyrants, the most tremendous Tribunal under the
 ' Sun ? Tell me ! Does not the rumbling of a Coach Wheels,
 ' after Mid-Night, set the whole Street, through which it
 ' passes, into a Fit of mortal Quivering ? Dares the stoutest
 ' of you open his Window, when it is passing by, to pry
 ' where it stops ? If at your own Door, indeed, you may
 ' look out to ask, Who knocks ? But, alas ! If you are
 ' answered in the blood-stagnating Words of, — *The Holy*
 ' *Office* ; dare you offer to give the least Notice to any of
 ' your Family, of what welcome Guests are come to ho-

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' nouriſh your happy Manſion with ſo ſeaſonable a Viſit ; and
 ' durſt you not ſooner confront the very Devil himſelf, in
 ' *propria Perſonâ*, than to ſuffer more than half a Moment's
 ' Interval between your being answered to, *Who knocks?* and
 ' the *Knocker's* Introduction, tho' to the endangering your
 ' Neck, or Limbs, in leaping down the Stairs to let in your
 ' Viſitors? When you have introduced your *Familiar*
 ' *Guests*, dare you ſo much as open your Lips to inquire,
 ' What Commands their *Honours* have to lay upon you?
 ' Muſt you not, ſcarce breathing, wait their Lordly Plea-
 ' ſure, till they think fit to tell you which Party belonging
 ' to your preſcribed Tenement they are come to drag away
 ' to a Place, than which, I am poſitive, the moſt bigotted
 ' Zealot of you all would ſooner chuſe to be chained to an
 ' Oar, in a *Turkiſh* Gally, for Life? And, muſt not the
 ' proudeſt, the niceſt in Points of Honour, and the moſt
 ' haughty *Spaniard* among you, your Knees ſmiting againſt
 ' each other, leſt it is you the *Sacred Inquiſitors* for *Heretical*
 ' *Pravity* want, when their dogged, ſupercilious Emiſſaries
 ' have graciouſly condeſcended to ſignify to you, That it
 ' is your beloved Wife, or your blooming Virgin Daughter,
 ' the darling Daughter of your Youth, whom they are come
 ' to fetch away ; muſt you not, with Chearfulneſs in your
 ' Countenance, and officious Speed, haſte away to their
 ' Bed-ſide, while the Vultures follow you, cloſe at the
 ' Heels ; and is it not looked on by you as a particular
 ' Mark of their Favour and Good-Breeding ſhewn you, if
 ' they are ſatisfied with remaining without the Curtains,
 ' while you piously aſſiſt the half-expired Criminal to get
 ' on ſome of her Garments, to prevent her being dragged
 ' away in a more unſeemly Condition? Is this, and Ten
 ' Thouſand Times more, Fact or Fiction? Would not you
 ' yourſelf, while you ſtood waiting till your Wife, or
 ' Daughter could, in ſome Meaſurer, cover her Nakedneſs,
 ' be hurried to thoſe Dungeons of Horror, as an Abettor
 ' and Favourer of *Hereticks*, and as ſuch treated, (I need
 ' not

not tell you how that is) should she have the Presence of Mind, or Good-Fortune to escape through a private Passage at, or near, the Bed's-Head? But alas! Where can she find Refuge? Who dares harbour a Delinquent of whom the venerable *Inquisitors* have taken Cognizance? The vilest and most execrable Assaffine breathing finds Sanctuary in a Church, or Monastery: But I much question, were *Isa* himself, and all his Apostles together, at an Altar in *Spain*, or *Portugal*, whether the ravenous *Inquisitors* would not have Impudence enough to force away one whom they had thought fit to taint with *Heresy*, from embracing the Knees of that beatified Prophet of the Most High! It is not the shedding a little Blood that dishonours the *Holy Mother Church*: But differing in one single Tittle from what her *Infallibility*, by her *unerring Oracles*, tells you, you must implicitly believe or damn, after having been broiled on Earth, is what wounds her in the tenderest Part; and she must have strict Justice done her: And of this strict Justice, who so holy, so pure, so very well qualified, in every Respect, to be the *Executors*, as the *Holy Inquisitors*?

You have much Reason, indeed, to upbraid us, and hit us in the Teeth with the Arbitrariness of our Princes. They are, in Effect, absolute Monarchs, in all Temporal Matters; and too many of them have ruled with a Rod of Iron: Yet, in Competition with your *Idols*, of whom I have been treating, they come far short in uncontrolled and arbitrary Sway; nay, they are frequently called to severe Account, and are deposed, nay murdered, by their own Vassals. It is very far from being a Novelty for a sorrowful Wife, Son, Daughter, Brother, Sister, or Friend, amongst us to make what Interest they can at Court in Favour of a Person who has been so unfortunate as to fall under his Sovereign's Displeasure, and upon whose Ruin the irritated Monarch seems to be obstinately bent; nor do they

' always fail of Success : But shew me one Example of
 ' any who ever durst appear in Behalf of a Prisoner in the
 ' *Holy Office* ! I do not say, that Intercessors of all Sorts
 ' would find any very great Difficulty in being admitted to
 ' Audience, if they had a Mind to make a Tryal ! No,—
 ' the Arms of the Reverend Fathers are ever widely exten-
 ' ded to receive all who demand Admittance : But, at the
 ' same Time, I am far from telling you, that I should be
 ' fond of laying myself under any Engagement for their
 ' coming out again in Haste. No, no ! Tho' Murderers,
 ' Violaters of Virgins, House-breakers, and the like, pro-
 ' vided they are *Old Christians*, and have any substan-
 ' tial Interest in the Church, may, nay ought to be favour-
 ' ed ; yet *Hereticks*, and such who seem to pity them, must
 ' expect no Mercy. Is it fitting that the *Inquisitors*, the
 ' only *Apostles* who have the never-failing *Nosstrum* of saving
 ' a Soul in Danger of being eternally lost, should be debar-
 ' red the Opportunity of applying their sovereign Balm !
 ' Besides ; What Insolence ! What Presumption ! Must those
 ' unerring Directors be directed what they have to do ?
 ' Certainly by no Means ! That would be neither more
 ' nor less than insinuating to the World, that the Models,
 ' the very Quintessence of all Candour, Wisdom, Justice,
 ' Clemency and Uprightness were capable of proceeding
 ' contrary to the Rules of Equity, and the Glory and real
 ' Advantage of God's *Holy Church* !

' Well ! But to return : You was honoured last Night
 ' with a Visit ; and a Member of your Family is now you
 ' very well guess where, tho' with less Danger you may
 ' swallow an Ounce of *Opium* than breathe it to your next
 ' Door Neighbour. This *lost* Member we'll, for once,
 ' suppose to be a beautiful Daughter of ours, just in her
 ' Dawn, and upon whom you most passionately doated :
 ' It is more than apparent that you must not attempt mak-
 ' ing Friends to interceed for her Release ; but must ra-
 ' ther

'ther be very thankful that you are not taken up yourself,
 ' as many whole Families are, unknown to each other. If
 ' any chance to inquire, *What's become of her?* You must
 ' if you are wise, reply, *She is lost, or run away.* Priest-
 ' ridden Idiot! Would you not, for that very darling
 ' Daughter, have given a Thousand mortal Stabs to any
 ' *Lay-Man* who had made an Attempt on her Chastity?
 ' You, as being a high-spirited *Spaniard*, assuredly, would ;
 ' or, if you wanted Courage to perform it yourself, would
 ' you not have hired Ruffians to rid you of so bold a Tres-
 ' passer on a *Spaniard's* Honour? Think you, belorred Bi-
 ' got! That the pampered *Dominicans* have no *Fire* in them,
 ' when the Mother of their infamous Founder dreamed
 ' she had brought a *Firebrand* into the World, just before
 ' her Delivery of that vile *Incendiary*? Or have they not
 ' all the Advantages in Life to indulge their libidinous Ap-
 ' petite? Can they not do it with the utmost Security?
 ' Both You, We, and Multitudes of those of other Nati-
 ' ons, are sufficiently convinced what *Fire* they have in
 ' them; but here I mean the *Fire of Lust*. If, when the
 ' salacious Leachers are glutted with revelling in the Arms
 ' of the Daughter of your ultimate Hopes, or the Wife of
 ' your Bosom, of whom you was tenderer than of your
 ' very Eyes, if they are made away in Prison, have you
 ' any Redress? Can you Appeal for Justice to any Supe-
 ' rior Court? Do you not, rather, erect your passive
 ' Countenance towards Heaven, and, with Fulness of
 ' Heart, return Thanks to the Creator for having inspired
 ' the Souls of your Sovereign Lords, your Soul's Physi-
 ' ans, that the *lost* Part of yourself was not publicly
 ' burned in *Effigie*, at the *Auto de Fé*, as a convicted, ne-
 ' gative, obstinate, impenitent, prevaricating *Heretick*;
 ' which terrible Stroke would not have failed overwhelm-
 ' ing both you, and all the remaining Part of yours, like
 ' an impetuous irresistible Torrent, with inevitable Deso-
 ' lation, and never-to-be-wash'd-away Infamy? Deny a

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‘ Syllable of all this to be Fact, and I will knock under.
 ‘ Dares even the Monarch who fills your Throne, the
 ‘ mighty Monarch, whose Banners wave triumphant in
 ‘ Worlds unknown, till conquered by his keen Steel; dares
 ‘ even he, I say, call them to Account? Have they not,
 ‘ by your own Computation, upwards of Eighty Millions
 ‘ of Champions, in several Parts of the World, who ab-
 ‘ solutely believe, That they should, not only merit but
 ‘ incur endless Damnation if they boggled at expending
 ‘ the very last Drop of their vital Blood in manfully de-
 ‘ fending the *Holy Office* from Insults? This, however, is a
 ‘ Calculation to which I can scarcely reconcile my Belief;
 ‘ tho’ your Religious, of all Orders, and both Sexes, are
 ‘ more numerous than is for the Honour of the true God,
 ‘ or the Advantage of Mankind, they should be; and I
 ‘ cannot help concluding, That either the Calculator, or
 ‘ the Printer, are wrong in their Arithmetick, or that the
 ‘ Calculation was made before the falling off of so many of
 ‘ the *Northern* Realms and Provinces, as have wisely deser-
 ‘ ted those *pious* Fathers. As for our Continent here,
 ‘ your opposite Neighbour, I am sure its Sons and Daugh-
 ‘ ters have quite other Sentiments for them; and were it
 ‘ not for the *Ditch* which parts us, they would soon feel
 ‘ the Effects of *African* Benevolence; both they and their
 ‘ *Chain-bugging* Champions: Not that we, the Native *Spani-*
 ‘ *ards*, as we may in a Manner call ourselves, have any
 ‘ particular Aversion to the *Christian-Spaniards* in general:
 ‘ Far from it; tho’ we have more than Reason enough to
 ‘ loath their very Names: For it is but too notoriously true that
 ‘ we found but few Friends among them in our extremest Ad-
 ‘ versity,

‘ The generous, noble-spirited *Barons*, indeed, who so
 ‘ honourably commiserated the inhumane Persecution we,
 ‘ their wretched Vassals, underwent, have our unfeigned
 ‘ Acknowledgments; as have, likewise, those small, tho’
 ‘ well

well-disposed and prudent Numbers of the Laity, who, consulting their Country's real Advantage, acted in Conjunction with the noble Peers, and boldly stickled in our Behalf : But what Mercy we met with at the Hands of that detested Set of Zealots, the whole Body of your blood-thirsty Clergy, the *Christian* World, (not to mention others,) has beheld with Horror and Amazement, and can scarce blame us, if our Charity towards those destructive Locusts is not super-abundant. Nor do we lay any more to the Charge even of the Prince, who so impolitickly drove us to such Extremities, except that general Fault, which is common to all who tremble at the *Vatican* Thunder : And what a Gainer he is by suffering such Multitudes of his most industrious Subjects to be plundered by his ravenous Priests, his uncultivated Fields sufficiently demonstrate ! It cannot, sure, be out of the Memories of those Disturbers of the World's Tranquillity, what the *Moors* have been capable of undertaking, and going through with ; and what has been, may be again, can they be but once brought to become more unanimous. Those our dear Friends, and in particular those belonging to the *Holy Office*, act with a Prudence not natural to them, in declining to hazard themselves on the Element of Water, which unkindly keeps us asunder : If they should be so rash, and have the Misfortune to fall into our Hands, I could not answer for the Hospitality they would probably find in *Africa* am sure, that if it was no better than what we met with in *Europe*, they would not be fond of it. The most essential Instance I am able to give of the good Will we bear to the Land where we, and our Ancestors, for several Ages, have drawn our first Breath, is, heartily to wish it released from the Tyranny under which it lies oppressed : If we actually hated it, as we cannot do, we needed only pour out our incessant Prayers to Heaven for its Continuance under the heavy Lash of *Rome*, and its rapacious Herd of Blood-Suckers. That a Nation

of People, which, above all others, values it self on its
 Antiquity, its Nobility, and which would take it as an
 unpardonable Affront should any other offer to stand in
 Competition with it, in any one Respect, should be so
 strangely infatuated, as to give its awful *Beard* into the
 Hands of a Parcel of useless, lazy, worthless Lubbers,
 Leeches, Catterpillers, who to the Advantage of no one
 but themselves, but on the contrary, to the inexpressible
 Disadvantage of the whole Common-Weal, feed on the
 Fat of the Land, and suck up the Sweat of the Husband-
 man's Brow ; that all this, I say, should be so passively
 submitted to by the lofty *Spaniard*, who despises all other
 Nations, infinitely surpasses my accounting for ! For *Spani-*
ards, lofty *Spaniards*, to be led by the Nose, by a Class of
 high-fed, strong-backed Russians, much fitter to row in
 the Gallies than are those poor mortified Wretches, who
 are condemned to that Drudgery, is most amazingly sur-
 prizing !

I should be laughed at, if on Account of my being
 my self a *Spaniard* born and bred, I should go about to
 extenuate the innate Vaniry, Pride, and superlative Zeal
 (tho' that every one only has for the Religion of his Fore-
 Fathers) which we naturally imbibe with our primitive
 vital Air : And, I might, with Justice, be taxed with In-
 gratitude should I deny my being wholly indebted to what
 Insight I have in Letters to one of your Colleges ; and
 that at the Cost of a worthy *Baron*, my Family's Patron,
 who designed me for Orders, and had promised me, that,
 so soon as I was qualified, I should be his *Chaplain*, not-
 withstanding I was a *Morisco*. This well-meant Offer, of
 which I still retain a grateful Remembrance, I thought fit
 to decline, as being never cut out by Nature to act so
 sycophantical a Part ; not having in me one Drop of
 Priest's Blood, Thanks to the pious Instructions of a good
 Uncle, who supplied the Place of my deceased Parents.

! This

‘ This I only mention, in order to let you know, misguided,
 ‘ unthinking *Lay-Spaniards* ! that I might have filled a Post
 ‘ which, tho’ I utterly detest, many strive for with Emulation :
 ‘ I mean that of *Chaplain*, and *Father-Confessor* in a Noble-
 ‘ man’s Family. I have introduced Pride, Vanity and
 ‘ Zeal, as the most predominant Passions of my Compatri-
 ‘ ots the *Spaniards* ; I might have added Avarice ; but of
 ‘ that I shall not take much Notice here, their new Ac-
 ‘ quisitions in *America*, and their Conduct there, being a
 ‘ convincing Proof of their Bent that Way : But I must not
 ‘ forget their Jealousy, to which I know no Nation natu-
 ‘ rally more addicted, Now it would be hard for a curious
 ‘ Eye to distinguish which of these Passions has the greatest
 ‘ Predominancy over your Souls : Yet, in regard to the
 ‘ latter, the *Church* takes Care that it must not *shine out*
 ‘ where any of its immediate Members are concerned.
 ‘ Vanity and Pride are rather encouraged than curbed by
 ‘ that indulgent, holy *Mother*, especially when *she* gets by
 ‘ them ; and so is Avarice : As for Zeal, where that flou-
 ‘ rishes, *she* never fails to be the only Gainer : But Woe
 ‘ betide you, if you offer to express Jealousy, or even the
 ‘ least sinister Thought of an immaculate Clergyman’s Fa-
 ‘ miliarity with your Wife, Sister, or Daughter ! What !
 ‘ Tho’ they are locked up in a private Part of the House
 ‘ together, can you have the Impiety, the Presumption,
 ‘ to surmize, that a *Confessor* is capable of sinning against the
 ‘ *Holy Ghost* ! Can he but even dream of violating his
 ‘ *Vow* of perpetual *Chastity* ! Dare you confront the Tri-
 ‘ bunal of the *Holy Office* with such an Accusation ! Is it
 ‘ humanly, or morally, possible, consistent with *Christianity*,
 ‘ that a *Churchman* can employ his Time with your Wife,
 ‘ any otherwise than in *infusing* *Cœlestial Raptures* into her,
 ‘ and making her fit for the Mansions of eternal Bliss ! No !
 ‘ Holy Men ! Pious Souls ! Sin and they are incompatible !
 ‘ If you surprize, indeed, an insolent *Layman*, regardless of
 ‘ his own Safety, or a *Spaniard’s* Honour, feeling your
 ‘ other

other Half's Palm, or have a Suspicion that a base-born
 Heretick has dared to ogle her, or even to have unluckily
 dropt, that he thinks her an agreeable Woman, then,
 how basely soever their Throats are cut, the Altar is bound
 to protect you, and the *Bravos* you shall have employed
 in your suffering Honour's Vindication; for the *Laity*,
 they are prone to Sin, and not fit to be trusted near Temp-
 tation! They are under no such Restriction as are those
 in *Holy Orders*. They have not taken sacred Oaths of
 Continency, and which not one of them would violate
 for a Thousand Worlds! Sure, *Laymen* are not to be
 allowed the same Privileges as their *Ghostly Fathers*! And
 as for the audacious *Heretick*, the ridding the Earth of him
 is meritorious, pleasing in the Sight of God, and tending
 to the Glory and Advantage of the *Church*! Do I exceed
 the Truth by a single Tittle? You know but too well I do
 not: But dare you struggle? Dare you so much as breathe?
 Is it not Fact, that the Priest is Master of every House
 into which he can once gain Admittance? And how the
 loftiest of you all would come off, were he to kill, wound,
 or even strike or insult a Religious, tho' he should sur-
 prize him doing what he ever so much disliked, is no
 great Secret. Might you not, with far less Danger to
 yourself, cut the Throats of Fifty, who were more your
 Equals? In such Cases the *Holy Mother Church* will, per-
 adventure, harbour and protect you, facilitate your
 Escape, exert her Authority with the *Secular Arm* in your
 Behalf, and without much Difficulty, provided you have
 good Store of *Ducats* to purchase her Indulgence, grant
 you a plenary Absolution of all your Sins, past, present
 and to come: But should you lift up your impious Arm
 against any of her Sons, whither, then, will you flee for
 Refuge and Protection? It would little avail you to plead
 your Honour wounded in the tenderest Part: You have
 incroached upon the *Church's* Prerogative; the *Church* is,
 now, your Enemy, and seek Redress where you can find

' it ! The *Church* alone can punish her offending Members;
' and how she punishes any of them who have any Prelate,
' or other dignified Ecclesiasticks, to throw in a Word in
' their Favour, is too notorious to be enlarged upon !

' I am not upbraiding you with your Excess of natural
' Jealousy ; a decent Share of it is rather commendable
' than blame-worthy : And what I mentioned on that Score,
' was not wholly to condemn your Nicety in Points of
' Honour, but rather in Pity to the Wretchedness of your
' Condition ; as being sensible, that notwithstanding the
' greatest Part of you had rather see the Devil enter your
' Houses than your Wife's *Confessor*, or any of that *Cloath*, yet
' you cannot prevent those *Vermin* from infesting every
' Part of your Habitation, tho' you have rendered it ever
' so inaccessible to all others, and where, I fear, they too
' frequently contaminate your nuptial Sheers : Nor does your
' *Moiety* imagine her Sin to be any of the most exorbitant,
' since she commits it with one who carries her Absolution
' about him ; neither is she in any great Apprehension of
' being interrupted by an intruding Husband, having
' secured the Doors against him, and well knowing that it
' is worth no less than his Neck, should he offer to break in
' upon hers and her Ghostly Father's Privacy, while she is
' at *Confession* ! I am no Stranger to the Uneasiness all this
' must, unavoidably, give those who have a Taste of being
' Masters in their own Houses, and of keeping their Wives
' to themselves ; and I speak by Experience, as having seen
' and known how our People were pestered with those de-
' tested Guests. Few *Moors* there are who have not as
' strong a Spice of what we term Jealousy as yourselves ;
' but we exclude all Men from the Conversation, and even
' the Sight of our Wives and Daughters, not excepting
' near Relations. The meanest of us would be justified in
' the Action, if we beat out the Brains of the very best of
' our *Churchmen*, whom we should find within our Doors,

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or attempting to come in : And, indeed, what Business
 can any perfect Man have with a youthful, agreeable Woman,
 who is not his own ? No ! That Article the *Mussul-*
man Church never imposes on us, tho', among the rest
 of our good Treatment, yours did. Should we only ca-
 strate a bold Intruder on our Prerogative in that Respect,
 thereby rendering him what all those who rashly make
 Vows they are not capable of keeping, ought, really, to
 be, we should not fail of being applauded ; perhaps re-
 warded : Now, you know how you must deport your-
 selves when a *pious Father* comes to visit your Wives ! A
 Relation of mine at *Saragosa*, very narrowly escaped a
 Birth in one of his *Catholick Majesty's* Gallies, for Life,
 only for insisting upon having his Wife confess her Sins
 in the same Room where he himself would sit, tho' out
 of hearing ; and had not a resolute Nobleman, his Patron,
 strenuously espoused his Cause, he had certainly gone,
 without Remission ; the good Father swearing very libe-
 rally, *That the* misbelieving Morisco *held up his Hand to*
strike him. And had he, when his Hand was in, but
 swore, He had spoken disrespectfully of the Pope, or the
Inquisition, I can scarce think his Patron could have done
 him any Service, tho' one of the most powerful *Barons* in all
Aragon : Nor was the Transgressor rich ; which was a main
 Article to farther his coming off as he did, which was
 only with a severe Whipping.

To pretend to sum up one Thousandth Part of the
 Mischiefs which those Locusts, your inferiour Clergy
 only, occasion to Mankind, would be an endless Labour :
 However, I shall have another Touch at them before I
 finish this Book. But one of the least pernicious Practi-
 ces used by the *Vicars* and *Curates* of the *Morisco* Villages,
 for many Years before our *Expulsion*, I must mention
 here, lest it slip my Remembrance. Among other Kna-
 veries, not without a no small Tincture of downright
 Villany,

' Villany, their mean, pitiful Merchandizing with Books;
 ' stuffed with with nauseous Trumpery, collected from *Le-*
 ' *gends*, and the like, is, indeed, too trivial to be taken
 ' Notice of, only as it brings to my Mind a ridiculous Passage
 ' which occurred to me with the *Pastor* of a small Parish where
 ' a married Sister of mine lived, whom I went to visit. I shall
 ' never forget it. These Books, as a Sovereign Balm, wholly
 ' conducive to the Soul's Health, those vigilant *Pastors* were
 ' wont to distribute among their respective *Flocks*; but, mi-
 ' stake me not, never *Gratis*, as knowing better Things,
 ' but for more than treble what they cost: Trash as they
 ' were, our *Moriscoes*, knowing the Consequence of a
 ' Refusal, always purchased their *Vicar's* Wares, at the
 ' demanded Price. While I was at this Village, one Day,
 ' in bolts their Soul's Physician, inquiring for my Sister's
 ' Husband. Here, Neighbour, said he, pulling out a small
 ' *DUODECIMO*, I have brought you a Present more valuable
 ' than so many Pearls as there are Letters in it. He named the
 ' Author, but I have forgot that, as I likewise have the
 ' Name of a certain Saint whom I shall presently mention.
 ' Here, continued he, unfolding a Leaf, Behold and tremble
 ' at the Judgments of God upon daring and impenitent Mis-
 ' believers! You see how St——'s Wife was chastised for her
 ' Incredulity and Presumption, in scoffing at the Miracles
 ' wrought by that blessed Saint, who is now in Glory! She was
 ' suddenly struck Dumb; and, ever after, she uttered Heresy
 ' and Blasphemy, and, almost incessantly, sung obscene Songs
 ' from her Pudenda; doubtless the Evil Spirit was within her!
 ' What would you think of being Serenaded with such infer-
 ' nal Musick by your Females; too many of whom, as well
 ' as of yourselves, are, I much fear, no less guilty of this mi-
 ' serable Woman's Crime than was she herself? Implore Mercy
 ' of the Saints in Heaven against the like Judgments! Tho'
 ' we were just ready to laugh; yet, thinking it the wisest
 ' Way to avoid furnishing so dangerous a Spy with an un-
 ' necessary

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‘ necessary Pretext, we only said, Truly, Father, it would cer-
‘ tainly surprize and grieve us very much ! But we hope that
‘ our Offences are not so very great as to bring upon our Heads
‘ so uncommon an Instance of the Almighty’s Displeasure.—
‘ But, next for a few Words concerning your Grand Idol,
‘ His Holiness, the Pope, that Master-Wheel which sets all
‘ these lesser ones at Work.

F I N I S.





ADVERTISEMENT.

THIS Volume being, as it were insensibly, brought to the Size I design'd it, I find my self oblig'd to defer the remaining Part of this notable *Moor's* Discourses, (which alone will take up some Sheets) till I publish the *Maxims, &c.* of the *Mahometans*; some of which I intended to have inserted here, as a Specimen: But as the foregoing Pages seem'd to have more Affinity and Connexion with what I have collected concerning the *Moriscoes*, I leave those for a separate Treatise. According to the Reception the Town gives to this, they may appear in due Season. My cholerick *Moor* here, has handled the *Romish* Clergy very roughly; nor is he a Jot more favourable, or sparing of his Epithets, in what is yet behind. As it is neither my Aim nor Desire to offend, or to gain the ill Will of any, so I hope none will take amiss my having been at the Pains of teaching so bold a *Speaker* to talk *English*. Yet I must be so ingenuous as to confess, that I have full as strong an Antipathy to abundance of what he so feelingly complains of, as he himself could possibly have: And as to such as are fond of the *Inquisition*, or even who bear it any good Will, May they ever live under its Lash. *Amen.*

F. M.

ADVERTISEMENT

THIS Volume being as it were the only one
 I brought to the public I designed it, I find my
 self obliged to deliver the remaining Part of this
 notable work's Discount, which alone will make
 up some sheets, till I publish the Manuscript, & of the
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 Clergy very roughly; not to be a for more favour-
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 behind. As this neither my Aim nor Design to
 offend or to gain the ill Will of any, so I hope
 none will take notice of having been at the pains
 of writing, or bold a Quaker to talk largely. Yet
 I must be so ingenuous as to confess that I have
 felt as if I had an Authority to a distance of what
 he to feel his complaints of, he himself could
 possibly have. And as to those who are kind of the
 lawless, or even who are in any good Will,
 May they ever live under the same.

J. M.

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